

# MISSIONS

DECEMBER, 1939



In This Issue

TODAY IN PALESTINE

By C. C. Jones, Boston, U.S.A.

VOLUME 30

NUMBER 10

## Christmas Everywhere

*A simple program, based on this issue of MISSIONS, for use in churches, furnished by the National Committee on Women's Work*

Then let every heart  
Keep Christmas within,  
Christ's pity for sorrow,  
Christ's hatred for sin,  
Christ's care for the weakest,  
Christ's courage for right  
Everywhere, everywhere  
Christmas tonight!

—PHILLIPS BROOKS

### MUSIC

Singing of several Christmas hymns,  
led by group of young carolers.

### DEVOTIONAL:

Selected Christmas Scripture.  
A Christmas Prayer, page 599.

### PROGRAM:

Today in Palestine (3-minute synopsis), page 587.  
Christmas in the Jungle, page 593.  
Christmas for All Members of the World Family (digest by young woman), page 590.  
A group of Guild girls gives brief selections from:

By JEAN H. MITCHELL

By Radio in Belgian Congo  
Poinsettias and a Chinese School  
Christmas for Chinese Children  
The Hope of Christmas  
Joy to Hearts in Burma

page 622

A group of boys gives one-minute reports:

Bacone College Christmas  
Christmas Cheer All Year  
Bringing Christmas to Carson  
Indian School

page 625

A brief talk by the pastor, based on  
"Angels Out of Tune," page 583.

### PRAYER:

For forgiveness, for our own hatred,  
impatience, selfishness, aimless  
living.  
That we might have peace in our  
hearts and in our practice —  
that peace might more and more

be in hearts the world around  
and in the practice of men everywhere.

That we may be in tune with His  
Purpose — that we may know  
truly the Joy of Christmas.

For all our missionaries who are  
giving the Message of Christmas  
"Everywhere, Everywhere Tonight."

Light Christmas tree of candles.  
Play softly, "Silent Night."  
Congregation singing "O Little  
Town of Bethlehem." (Last  
stanza a prayer.)

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## THE QUESTION BOX DECEMBER

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

**CORRECTIONS:** In October, question No. 8 should have read "subdue" instead of "steady." In November, question No. 1 should have read "October 30th" instead of "October 20th."

1. What is indivisible?
2. What is located two blocks from a steel mill?
3. Who should get an award for optimism and courage?
4. Where is food cooked in sesame oil?
5. What measures 36 x 48 inches?
6. What is scheduled for December 27-30?
7. Who flew across the Mediterranean Sea?
8. In what college are students enrolled from 16 states?
9. Who is Idris W. Jones?
10. What happens every 66 minutes?
11. What is the meaning of Shera?
12. What is scheduled for December 31?
13. Where are 425,000 Jews living today?
14. In whose home did 60 Baptists have Christmas dinner?
15. What will be sent to any pastor on request?
16. Who is Jacques Maritain?
17. What should reach MISSIONS not later than December 15?
18. In what have foreign missionaries everywhere had confidence?

## QUESTION BOX PRIZES

### Rules for 1939

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to MISSIONS will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1939, to receive credit.

# MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPARD, Editor

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For subscription rates see page 638

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DECEMBER, 1939

No. 10

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## The Convocations Register

From the manner in which the first series of meetings was inaugurated in the Pacific Northwest,

it is evident that the Baptist Convocations, which constitute the major promotional effort of the year, will have far-reaching effect. As 86 of the 100 planned Convocations will be held after January 1st,

the interest awakened by these meetings will be cumulative, and when the entire program is completed about the middle of March the Convocation message should have penetrated to every Northern Baptist church.

As there will be simultaneous circuits in January, February and March, more than one team of visiting speakers will necessarily serve for meetings to be held in those months. Plans have now been completed for a series of Convocations to be held in Ohio and Indiana, January 9th to 25th. These will cover seven Ohio cities and six in Indiana. Dates have also been confirmed for a series of Convocations in New York and New Jersey, January 16th to February 2nd. The team will visit ten cities in New York and four in New Jersey. Dr. G. Pitt Beers will serve as the team leader for this series.

Another circuit has been completed covering West Virginia, Washington, D. C., and Pennsylvania, February 12th to March 1st. Dr. Earl Frederick Adams will serve as the team leader and President Elmer A. Fridell will be one of the members of the team.

Still another circuit has been completed covering the Northern and Southern California State Conventions, Arizona and Kansas. The dates of this series will be January 11th to 26th. Dr. Earl Frederick Adams will serve as the leader of the team. February will be the month for a series covering the states of Wisconsin, Illinois and Michigan.

The Program Committee for the Atlantic City Convention next May as appointed by President E. A. Fridell consists of Rev. Elmer A. Love, *Chairman*, Rev. Stanley I. Stuber, *Secretary*, Rev. V. I. Olsen, Rev. Harold Jensen, President Guy Wimmer, Mrs. Maurice A. Levy, and Mrs. L. H. R. Hass.

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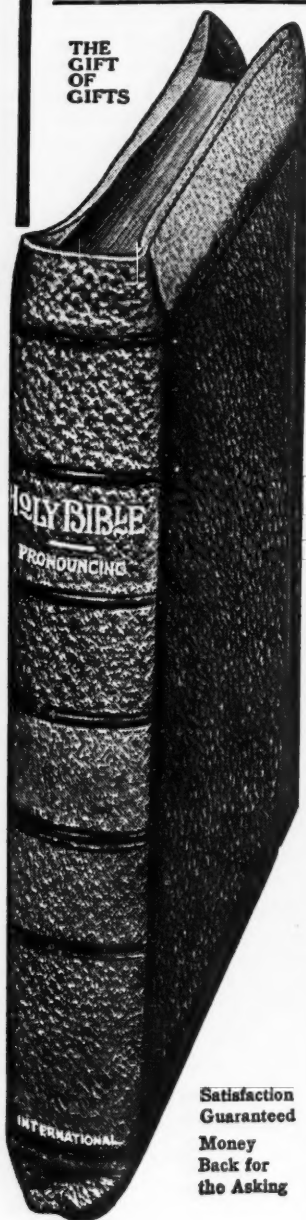
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Specimen of Type

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ru'sā-lēm, saying,  
2 Why do thy disciple  
the tradition of the elde  
wash not their hands w

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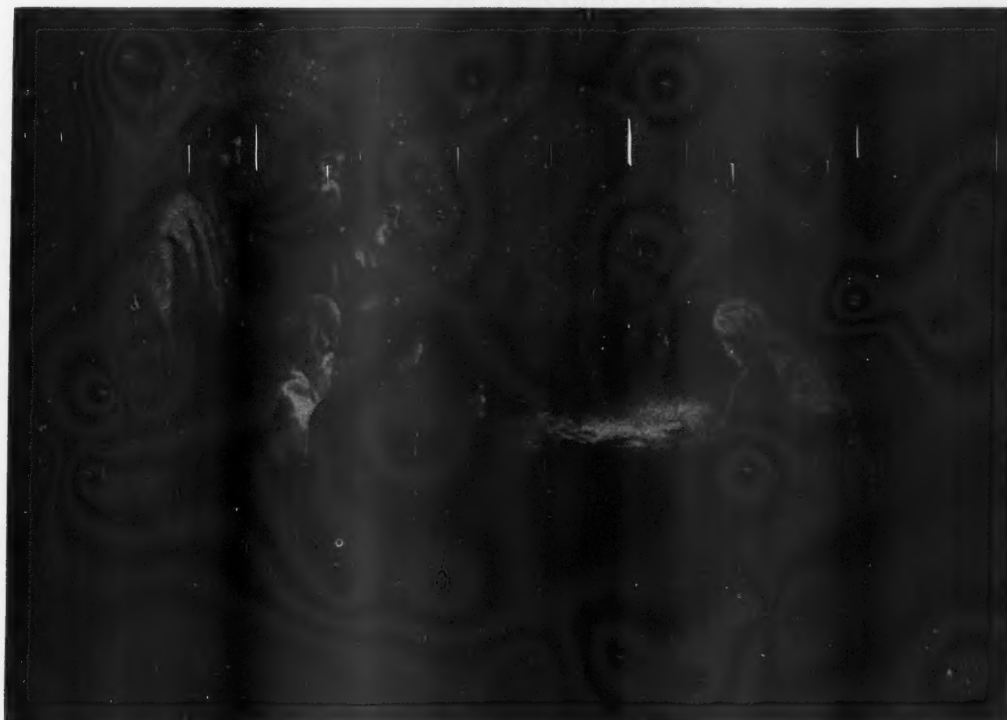


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— Bessie N. Pottingill

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## FIVE CHRISTMAS GIFTS for FIVE DOLLARS

*To have Gift Subscriptions begin with the issue of January, 1940, and cards mailed to arrive before Christmas, names and remittances should reach MISSIONS not later than December 15*

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## LETTERS

### *From the Editor's Mail Bag*

I write to commend your editorial, "Theological Blasphemy in Time of War." How timely it is! During the World War it would not have taken much more to blast a young preacher's faith in God and in the ministers of the Christian church than the blasphemous statements and prayers of some ministers of those days. Surely this time we ought to be spared the utterly senseless and profane statements, prayers, and sermons that we had to endure then.—*Rev. H. Hirsch, Minneapolis, Minn.*



I have in the past complimented MISSIONS. I do not even modify that now, but I say something different. As I read your editorial on "Theological Blasphemy in Time of War," I wondered if you repudiated the Old Testament and what it says in the historical books and Psalms concerning God and war. Do you call that blasphemy? What objection have you to what King George VI or Chamberlain say? Do you object to asking God to rule in war? Or to make justice prevail?—*Rev. W. H. Palmer, Spencerport, N. Y.*



NOTE.—MISSIONS objects to both Hitler and Chamberlain and all others for calling on God for help in war. The objection would obviously never need to apply to atheistic Stalin. The Rector of the Hyde Park Episcopal Church which President Roosevelt attended on Sunday, October 22nd, was severely criticized for using a

Canadian prayerbook in an American church, and for reading the prayer which included a petition to God to strengthen King George VI "that he may vanquish and overcome all his enemies."—Ed.

I have been wanting to write to you in sincere admiration of the October issue which in all respects is very well done. I commend particularly your editorial stand on the war. But do not call it a "world war." It is a European war.—*Rev. Henry Huizinga, Chicago, Ill.*

NOTE.—With all six continents involved (see map on page 584), it is obviously more than a European war.—Ed.

Permit me to express my deep satisfaction with MISSIONS and its editorial policy. It is challenging to read a magazine with such a vision.—*Prof. Aaron F. Webber, Evangelical Seminary, Rio Piedras, Puerto Rico.*

### A Substantial Gain in October

Throughout October there was a sustained upward trend in subscriptions. The month brought a total of 2,594 as compared with 2,478 for October a year ago, or a net gain of 116. To Club Managers, pastors, and all others who co-operated in keeping the trend upward, hearty thanks.

The score: 73 months up and only 5 months down since the upward trend started in the spring of 1933, more than six years ago.

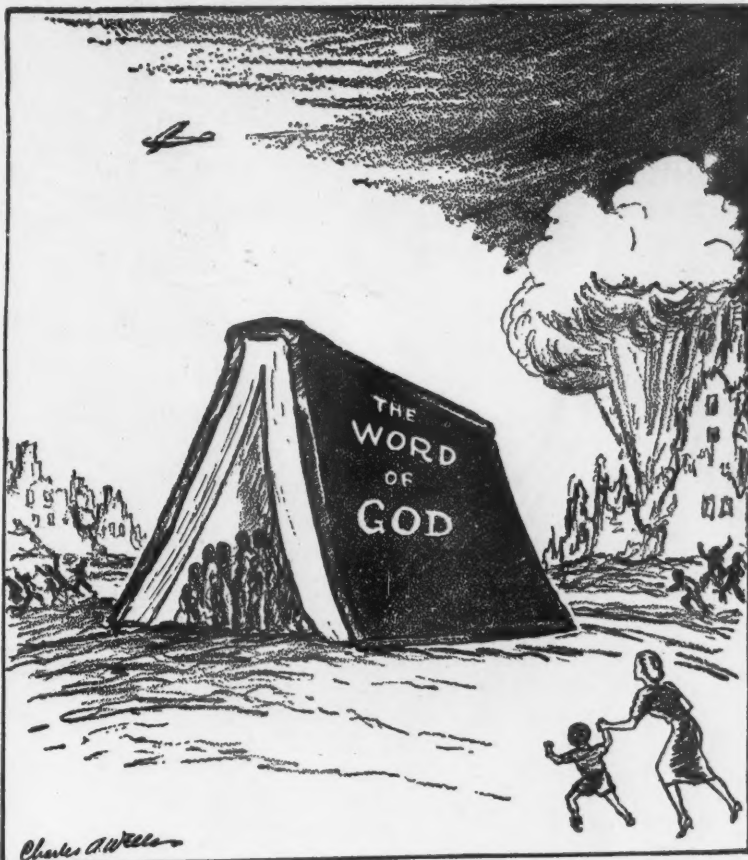
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## This Is Bombproof!

CARTOON NUMBER 64 BY CHARLES A. WELLS



EVERY American who visited European capitals just before the war began last September, was made "bombproof" conscious. People kept talking of bombproof shelters, of hotels that were target centers, and of the shortest way to the nearest underground shelter. Everywhere was a feeling of great insecurity, as expressed by the woman in Berlin who said, "We are just living from day to day." Nobody felt that life had any certainty left.

Yet in all these places there were also folks who possessed great peace and calm. They were not afraid of danger; they did not fear suffering or loss. Something abiding and satisfying had permeated their lives which even war could not disturb. If they were to die, they would yet live; if they were to lose their possessions, they were yet rich. Wherever the Christian church had been established and was carrying on its needed ministry of love and brotherhood, such people were to be found. In the indestructibility of truth they had found their shelter.

Long ago it was said, "Heaven and earth shall pass away but my words shall not pass away." Let us bear that in mind as we join with the American Bible Society on December 10th in the observance of Universal Bible Sunday. — CHARLES A. WELLS.



*Will They Have*  
**A Merry Christmas?**



**A MADONNA  
OF CHINA**

Reproduced by courtesy of *The Spirit of Missions*. Photo by Ewing Galloway

*How many women and children have been killed in China during the war, or have been dispossessed, or driven into exile, or left destitute, will never be known. What will Christmas mean for them, or for the thousands of mothers and children in Europe to whom war also brought suffering and misery?*

# MISSIONS

VOL. 30, NO. 10



DECEMBER, 1939

## Angels Out of Tune



CHRISTMAS this year, more than any previous Christmas in our time, challenges the Christian with the validity of his faith. How harshly the Bethlehem chorus seems out of tune with today's reality. Millions of common, ordinary, decent people, harboring no hatred in their hearts, are being driven into war by governments and ruling classes striving for imperialistic control. What German or Englishman can sing, "Glory to God," when both governments seek war support from Russia that denies the existence of God? How can an American sing, "Peace on earth," when his government repeals its law and makes available the means whereby war may be fought more extensively abroad and more profitably for business at home? How can anybody sing, "Good will toward men," when good will takes wings and brute force settles the fate of nations? Is the Christmas music of the angels only discordant, fantastic jazz?

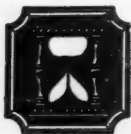
On the contrary, not the angels, but the world is out of tune. Fortunately it can be in tune. Actually it was in tune for three weeks last December at Madras. Here people from the warring nations of Asia and Europe, and from 60 other lands, met in a fellowship of harmony that has no parallel in international relations. Race, sect, color, language, patriotism—any one of these divisive factors might have split these people apart. Yet all moved under the spell of a contagious, mystic unity whose radiating center was Jesus Christ. For three weeks they lived in a world such as God envisaged when "He moved into human experience in the person of the Child of Bethlehem," as Dr. Brownville on page 588 has so felicitously ex-

pressed it. Madras was a world in miniature in which peace was real and war unreal, a world in which love and brotherhood in Christ became flesh and dwelt among men.

Today that world community is still in process of realization. To achieve it, thousands of faithful missionaries remain in service at their appointed posts throughout the earth while all about them a world is crashing into chaos and death. Surely they have a right to expect that we shall not now abandon them nor curtail their healing and reconciling ministry.

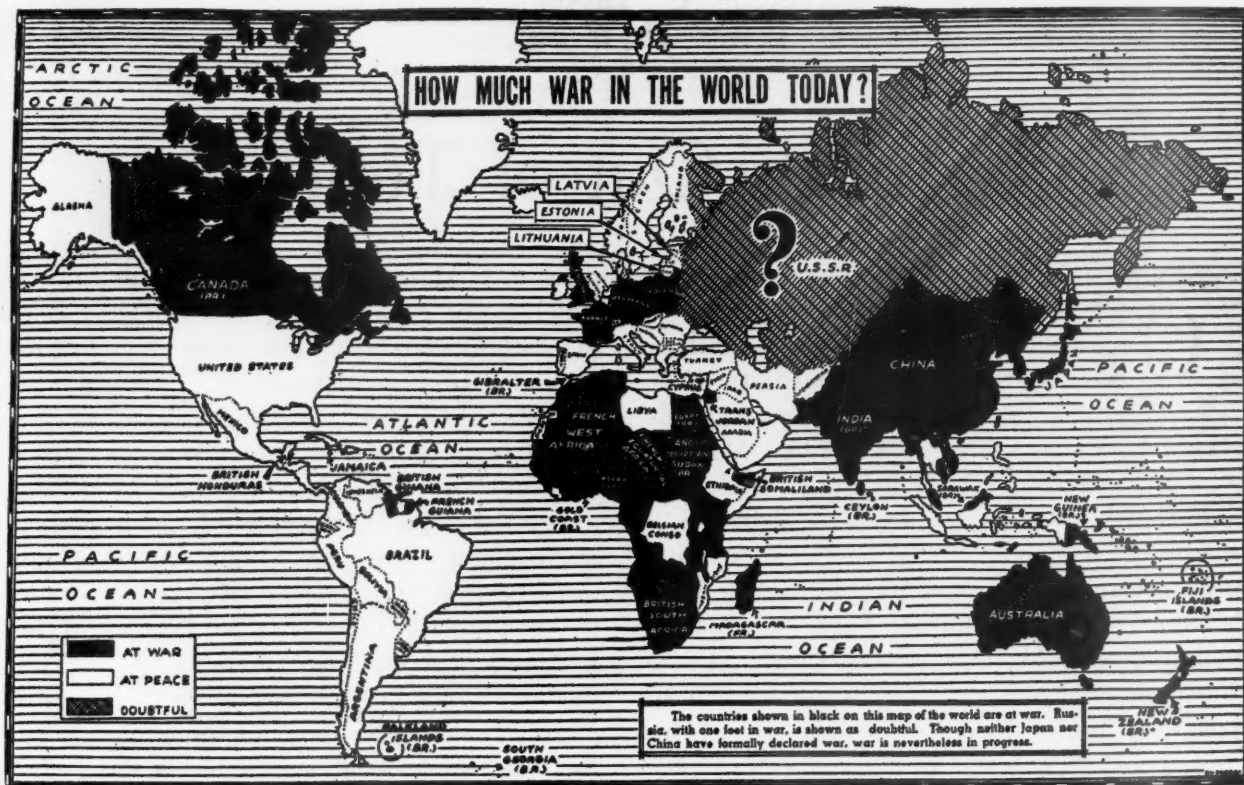
It is a time of severe testing for the Christian church, a desperate hour for humanity. Yet no hour is too desperate, no crisis too grave, no test too severe for the faith of Christmas. No force of hate is strong enough to nullify or suppress the "good tidings of great joy." Even if Christmas this year dawns upon a world in unutterable gloom and despair, there are sound reasons for hope. In such an hour the first Christmas came to Palestine. In such an hour Paul wrote to Titus, "The grace of God hath appeared, bringing salvation to all men." In such an agonizing and despairing hour as now, God still moves into human experience, on mission fields at home and abroad transforming men with His gospel of good will and peace.

Above the tramp of marching men, the roar of trucks, the clank of army tanks, and the piercing siren warning of air raids to come, the world still hears the Christmas music of Bethlehem as the angel choir sings across the centuries. The world is indeed out of tune with its celestial harmonies. Yet that community of which the choir sang, "that community which God has fashioned through Christ," declared the Madras Conference, "cannot be destroyed."



# The World Today

Current Events of Missionary Interest



Reproduced by courtesy of the Minneapolis Star Journal

*Although actual fighting is occurring only in China and Europe, the map says it is a world war*

## Another Christmas and a World at War

THE map says it is a world war even though only three nations, Germany, England and France, are actually fighting in Europe. Two nations, China and Japan, are at war in Asia, although it has never been formally declared as war. But when the entire British and French Empires are regarded as actively participating, the war takes on a world scope. Thus the above map reveals that all six continents are involved. Nearly all of Africa (most of it foreign mission territory of the Christian church) is in black. Russia, land of atheism, remains the great question mark. Canada and the several smaller British and French possessions in North and South America involve the western hemisphere which really ought to have remained a solid white area, haven of peace, justice and democracy. Who can reconcile this world picture, so ominous with its heavy black shading, with the fact that for 1,900 years in this month of December the world has been observing the birthday of the Prince of Peace!

## Has England Solved the Problem of Palestine?

AFTER several futile attempts to solve the problem of Palestine, England has tried again. The plan now is to establish a self-governing dominion in Palestine on the basis of an Arab-Jewish population ratio of 2 to 1, thus giving the Jews a permanent minority status. For the next five years Palestine will admit 15,000 Jewish immigrants each year, thus adding 75,000 Jews to the present 425,000 Jewish population. This suits the Arabs, although they had previously demanded a complete cessation of Jewish immigration. The plan disappoints the Jews who regard it as a repudiation of England's promise of "a national home for the Jews in Palestine." At first the Jews expressed their resentment in riots, strikes, and protest meetings. Now they have apparently accepted it as inevitable, realizing that England at war cannot now consider any radical change in plan or policy. Moreover, the war makes it imperative to maintain friendly relations with the Arab world. Nothing will be done to jeopardize that



relationship. England will never relinquish sovereignty over Palestine for it occupies too strategic a place in British imperialism. So Jewish leaders are making the best of a situation beyond their control. The position of the Jew is at least secure and after self-seekers are eliminated and foreign propaganda has ceased, cordial relations between Jew and Arab will likely develop. Naturally Christians of every communion will not lose interest in what happens in the land that for them has become holy by the life and ministry of Jesus. What Palestine now needs is a rebirth of the ancient Jewish spirit that gave to the world the Scriptures, the prophets, and the Christ. Perhaps as the Jews settle in this new yet ancient home, they may yet see in Him the One for whom all unconsciously they have never ceased to yearn.

(Condensed from an article by J. S. Conning in THE PRESBYTERIAN SURVEY)

### ***America's Favorite Bible Passage at the World's Fair in New York***

**A** FORTUNE must have been expended in advertising the World's Fair at New York as THE WORLD OF TOMORROW. Catching the spirit of the Fair's theme, the American Bible Society sold a Bible bound in black, limp leather, with the inscription, *The Book for the World of Tomorrow*. According to reports, however, this copy of the Bible was not nearly as popular as copies with the traditional plain covers and simple binding. One feature of the Bible exhibit was a guest book in which all visitors were requested to register and were also asked to indicate their favorite Bible passage. Writing in *The New York Times* Mr. Meyer Berger states that according to his survey of preferences, the 23rd Psalm is far in the lead. Since the 23rd Psalm was one of the earliest passages which children in the Primary Department had to memorize, does that reflect the Scripture memorization in the Sunday schools of other years? Or does the preference of the Shepherd Psalm as against a host of other passages in the Old and New Testaments furnish another indication of the prevailing sense of insecurity with which humanity everywhere today is so sorely afflicted?

### ***The Alleged War for Democracy, and What It Means for India***

**I**NDIA is raising a crucial war issue for England. If this is another war for democracy, as was alleged for the first world war, what does it mean for democracy in India?

The British Government has refused to consider any change in British sovereignty in India *until after the war*. Although claiming that the people of India "are in favor of smashing Hitlerism" and admitting that "they want a greater measure of self-government along democratic lines," the Marquis of Zetland, as Britain's Secretary of State for India, nevertheless declared that *only after the war* would Britain "consult with the leaders of India on such modifications as may *then* seem desirable." The Viceroy of India, Lord Linlithgow, although reaffirming the government's general view that "dominion status (like that of Canada) achieved by constitutional stages is the natural destiny of India," intimated a similar refusal to consider any change now. He said that India must first achieve larger unity among the various religious groups and political parties.

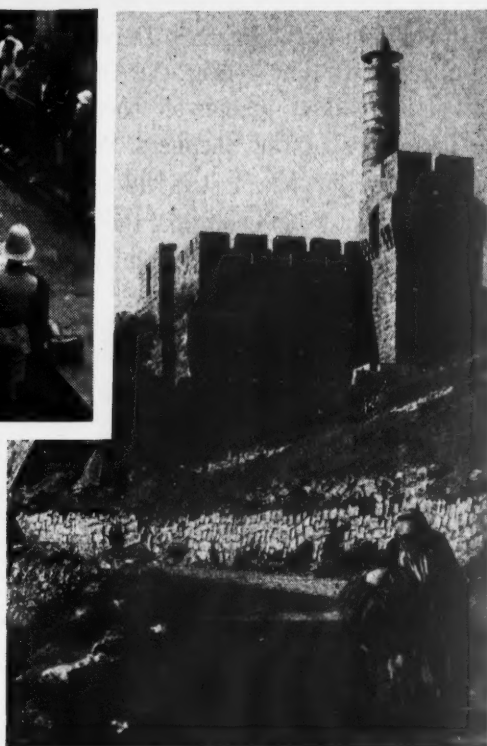
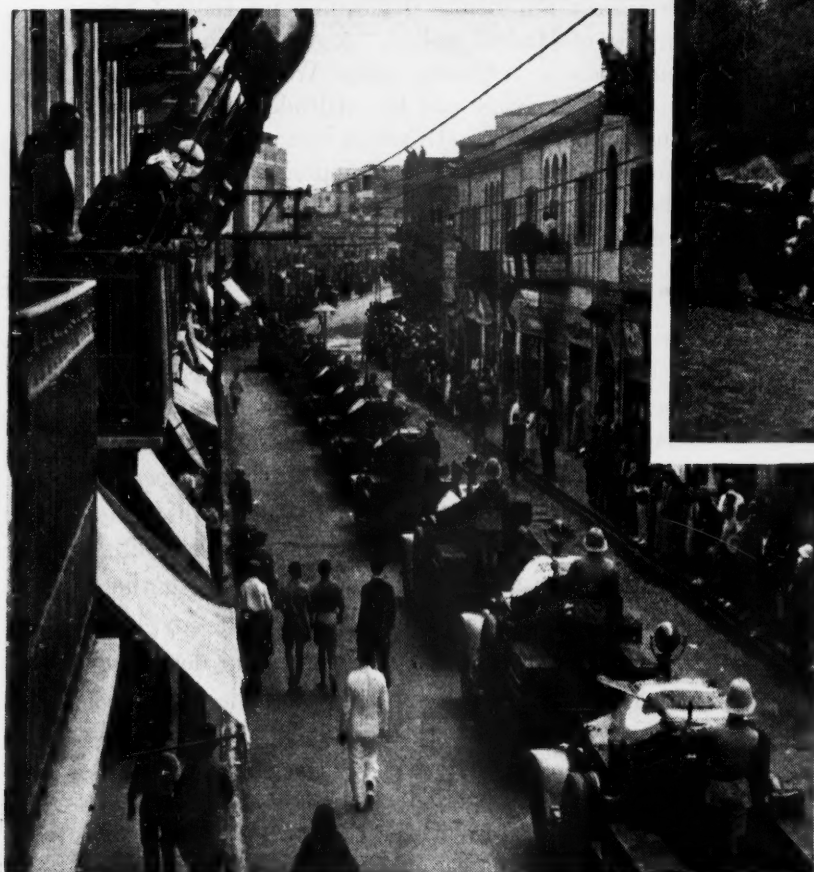
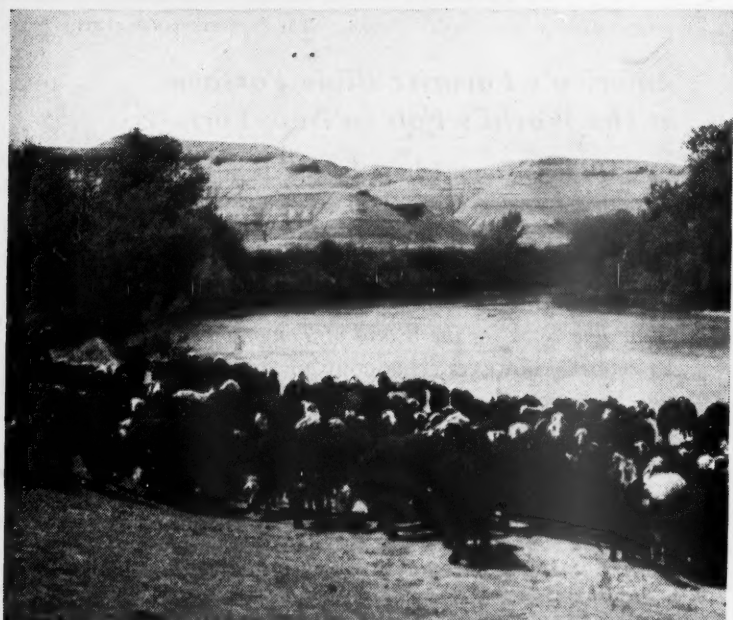
This does not satisfy the leaders of India. Tersely the opening paragraph of a cable dispatch to *The New York Times* reported, "Indian leaders complain bitterly that Great Britain expects them to fight for democracy but denies democracy for India." The Premier of Madras replied, "A great, unique opportunity has been thrown away. We have had flung at us the language and the attitude that is all too familiar and which in this crisis is most inappropriate and unfortunate." Keen disappointment was likewise voiced by Mahatma Gandhi. "It would have been better," said he, "if the British government had declined to make any declaration whatsoever. It shows that there will be no democracy in India if Britain can prevent it." Dr. B. R. Ambedkar, leader of the outcastes, asked ironically, "What else could the Viceroy have said?" Mr. L. B. Bhopatkar, prominent Hindu leader, announced, "It is mere eyewash." Even *The Manchester Guardian* of England recognizes the justice of India's demands, for it says editorially, "Freedom is indivisible. A British gesture is required, a sign that England is taking to arms in the hope of creating a better world order out of victory."

On the other hand, this puts the issue of democracy squarely up to India and presents a challenge to inner unity. As a result, both India and Burma are likely to be sobered and steadied by the world crisis. Perhaps during the period of the war India, next to the United States, will be the quietest, safest, and least disturbed area on earth. This should be of immense advantage to the Christian missionary. Under such conditions he can go about his task proclaiming the gospel, constructively helping India achieve her inner unity.

**REMARKABLE REMARKS**, usually appearing on this page, because of space limitation are transferred temporarily to page 592

# TODAY IN PALESTINE

See article by Dr. C. Gordon Brownville on pages 587-589



## PICTURES ON THIS PAGE

*The Via Dolorosa in Jerusalem*

*A street in the Jewish quarter in Jerusalem*

*A detachment of British army tanks and armored cars in Bethlehem, where the Prince of Peace was born*

*A peaceful shepherd scene along the Jordan River*

*The tower of David, along the wall of Jerusalem*

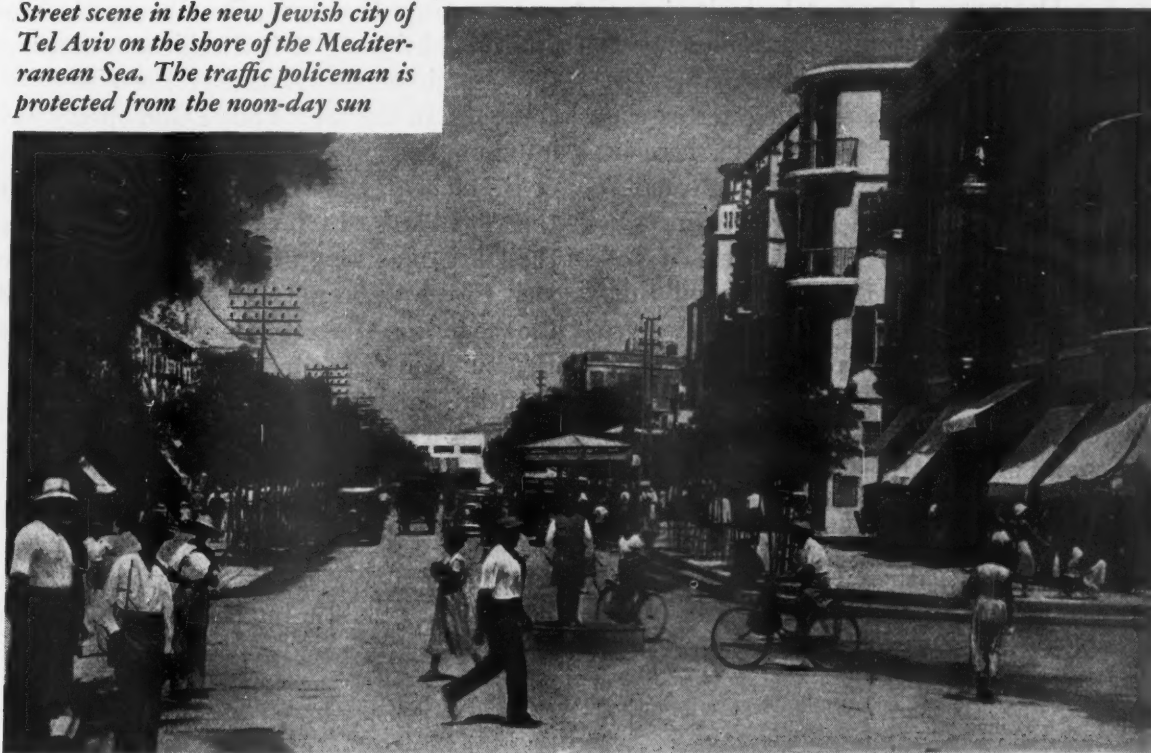


# Today in Palestine

NOTE.—The recent visit to Palestine by the pastor of Boston's famed Tremont Temple has prompted the writing of this illuminating article. It is particularly appropriate for this Christmas issue of MISSIONS.—ED.

*Disillusionment for the touring minister—inspiration for the Christian disciple—confirmation for the Bible student—these are the abiding impressions of a visit to the Holy Land today*

*Street scene in the new Jewish city of Tel Aviv on the shore of the Mediterranean Sea. The traffic policeman is protected from the noon-day sun*



By C. GORDON BROWNVILLE

**I**NSPIRATION, confirmation, and disillusionment—perhaps these three words describe my accumulated experience as I made my journey through lands of the Bible, and particularly Palestine, the land of our Lord. It is almost impossible to write of such a trip in a connected or unified narrative. It would be easier to ramble on from one scene to another.

Undoubtedly the greatest blessing that comes from such a journey is the memorable inspiration that one receives who is a Christian and a student of God's Word. To realize that yonder mountains are the very ones Jesus often resorted to in order that He might be alone with His Father; to walk through the Jaffa gate and to descend David Street with its dismal, vaulted

caverns or to enter its crowded shops, all in the same filthy condition with millions of swarming flies; to meet the same type of personalities wearing the identical kind of clothes; to observe the man carrying the water skin while another drives the donkey, faithful beast of burden that slowly plods along—these are unforgettable scenes. The same view can be seen over the roofs as we catch a glimpse of the Mount of Olives. The Wailing Wall makes one realize that its very stones were actually seen by Him. Here tethered at the corner of a house is a "colt, the foal of an ass," just as His disciples found.

From the old Temple area I looked beyond the present into the past and sought to visualize Abraham as he was about to sacrifice Isaac, or to picture in imagination the beautiful Temple that stood here at the Dome of the Rock, now



a sacred spot of Islam. And of course I visited the Stables of Solomon, walked on the old city walls, and looked across to the valley of Jehoshaphat. On the way to Gethsemane I stopped at the now closed Gate Beautiful, and sought to visualize His so-called triumphal entry, and later another triumphal entry into the Kingdom of God as at this very spot, and in His name, Peter and John gave new life to the beggar. On to the Church of the Scourging at the beginning of the Via Dolorosa, I paused to look at the arch in back of the altar and became aware that another portion of the same arch carried across the "way of sorrows" to a building across the street. Surely all this must have been here in His day. Is this where Pilate said "Ecco Homo"? While it cannot be identified for certain, yet I thrilled over the fact that somewhere, if not exactly here, at least just near here, all that recorded in the New Testament took place.

And then to follow His footsteps as He bore His cross, and to stop reverently at the corner where Simon took its load upon his shoulders, and to continue on to the Church of the Holy Sepulchre and there feel the keen disappointment that is prompted by the superstition and paganism that has gathered around the spot, and finally to stand on the traditional site of

Calvary, outside the present city wall, and feel that this may have been the place where He was crucified—all this thrilled my soul.

On a donkey's back I rode around the walls, visited the Pool of Hezekiah and the Virgin's Fountain, crossed the brook Kedron and went on to the beautiful garden and church in Gethsemane. Through the branches of the very olive tree beside which the Saviour knelt, I looked back across the valley to the city wall and the Gate Beautiful. On a beautiful Sunday afternoon I drove out to Bethlehem and visited the church of the Nativity, the oldest of all churches. In this sacred place God openly moved into human experience in the person of the babe of Bethlehem. Out there beyond is the field of the Shepherds. In imagination I heard again the Christmas song of the angels. I included a visit to the Hebrew University, also the palace for the former German Kaiser, and the beautiful British War Cemetery. Truly Palestine has been the battleground of the centuries.

It was a great disappointment to be excluded by the British military authorities from Galilee. But it was somewhat of a compensating privilege to go to Tel Aviv and see this new and wonderful all-Jewish city. From Egypt to the border I traveled through the blossoming orange



*A monk in deep meditation walking in the Garden of Gethsemane*

groves and the beautiful new settlements of the Zionists. And I realized that "the desert does indeed blossom like the rose." To pass by Escalon and Gaza, I detoured at Lydda and drove to Jerusalem, and later went down to Bethany and the Tomb of Lazarus and on down the Jericho road. Accosted by an Arab who demanded "bachsheesh" while his hand rested threateningly upon the villainous looking dagger at his girdle, I could understand what happened to the traveler in the parable of the Good Samaritan. Soon a magnificent panorama stretched before my eyes, the Dead Sea and beyond it the blue mountains of Moab, with Mount Nebo which I visited later. At the north of the Dead Sea are the buildings of the chemical plant. Brilliantly green water lies in large earth-made vats. Pumped from the Dead Sea, the water is left to evaporate so as to yield its riches in chemicals. A refreshing swim in the Dead Sea was followed by a delicious lunch in a very modern hotel, built and run by German Jewish refugees. In the terrific summer heat I rode on to New and Old Jericho and to the traditional Mount of Temptation.

Perhaps the greatest of disillusionments was the Jordan River. It is only a muddy stream. In my home in Boston hangs a picture of this same river. It is done in beautiful water colors. For years that picture encouraged me in my preconceived ideas of the baptism of Jesus. Now all that is gone. With new understanding and appreciation I realized why Naaman hesitated to obey the command of God and longed for the clear and clean rivers of Damascus. But how wonderful comes the fresh truth of His lowly and complete identification. Baptism in a muddy stream is perhaps symbolical of His ministry to humanity in its lost condition. Surely humanity is a muddy stream of life.

Crossing the Jordan River, I came to Amana, ancient city of Philadelphia of the Roman Decapolis. Here are the ruins of the great amphitheater which witnessed its many pagan festivities. Down through the desert and over the mountains lay El Karak, ancient fortress of the Crusaders. Here people were living, isolated from all civilization. Covered with dust, and plagued by thirst, I wondered how folks could ever live in such places. Upon every hand were

confirmations of God's word. The country was cursed and desolate even as the prophets foretold. Finally I reached the frontier town of Maan, and the next day the lost city of Petra, the rose-red city of the desert. Here it was that the King of Edom refused to allow Moses entrance. With glorious refreshment I drank at the Wadi Musa, strange to say the only place where water can be found, and that rushing forth from a cleft rock. It was one more confirmation.

Leaving here and going north across the Brook Jabok, where I visualized Jacob wrestling with God, I came to Jerash and its ruins, and on to Damascus where I thrilled anew at the wonderful authenticity of God's word. The Street Called Straight is still here, with its old bazaars, its workmen working in obscure light, fashioning all sorts of silver and gold trinkets. Crossing the Lebanon Mountains with their snow-capped peaks, I descended into the most beautiful valley I have ever seen. Through fields of grain I passed as I made my way to Baalbek, the wonderful city of the past. Here I stood in utter amazement. The ruins are beyond anything I have ever even dreamed of. Its great court and Temple of Jupiter and its beautiful carvings defy description. Some massive columns, 150 feet high, are still standing. Mammoth red granite blocks weighing hundreds of tons are said to have been brought from far-off Assam. After brief stops at Beirut and Haifa, I flew across the Mediterranean to the Island of Rhodes, to Athens and lastly to Rome.

Such a journey, of which I have been able to relate only the briefest outline, left a deep sense of appreciation of the person and ministry of Christ and how He is needed in this old world. Its abiding inspiration grows deeper every day. Its disillusionments really enriched the soul by breaking down preconceived and unscriptural ideas as to places, customs and persons. Its confirmations that continually presented themselves, stimulate new study of the Word.

In a world of strife, sin and hatred, what a high privilege it is to bring again the message of that first Christmas land of inspiration, confirmation and disillusionment, "Unto us is born this day in the city of David, a Saviour which is Christ the Lord."

# Christmas For All Members of the World Family

*The larger meaning of Christmas for all members of the world family of nations as revealed in its unusual celebration at last December's world missionary conference in Madras, India*

By ANNA CANADA SWAIN

NOTE.—Although the Christmas celebration described in this informing narrative occurred last December, it has obvious and timely significance for today's shattered and divided world.—ED.



**F**ROM the very first I had dreaded Christmas Day at Madras. I was to be in Madras and my family was back home in Providence gathering for the first time at Christmas without me. As the day inexorably approached I tried to comfort myself with the thought that after all, owing to differences in time I would not even know when they would be gathering and when eating together and when playing games. With my lack of a mathematical mind, I certainly had no intention of figuring out differences of time. But even that doubtful solace was removed when a fellow-delegate with queer ideas of kindness insisted on telling me just when Christmas dinners would be eaten in New England. I wanted to cry out, "I do not want to know!" But my pride would not let me.

With tears very near the surface after the Christmas eve service in the Madras Chapel, I yielded to the urgings of some friends and joined the group who were going to sing carols at the four dormitories.

It was a glorious night. Great, glittering stars like silver and bronze and copper buttons studded the deep blue of the Indian sky. Wind as light as a baby's breath gently fanned us after the burning heat of the noon day sun. It was still too early to see the Southern Cross but some of

the carolers resolved to watch for it in the morning sky just before dawn.

As in the bright starlight we moved quietly toward the dormitory at which we were to sing first, we came from everywhere. On one side walked a young woman from Netherlands Indies, on the other, a man from Holland. Just in front of me was the only woman delegate from Africa. All about me I could catch glimpses of other friends from distant parts of the world, many clothed in the garb of the East. Softly some of us began to hum:

It came upon the midnight clear,  
That glorious song of old.

What is it about those words which we always sing on Christ's birthday which never fails to stir us? Near me some were singing the familiar music to strange words, and on their faces were expressions that showed that they, too, had been carried far away by the lovely familiar story.

Peace on the earth, good will to men,  
From heaven's all-gracious King;  
The earth in solemn stillness lay  
To hear the angels sing.

And some had just flown over Japanese army lines in order to get there; and others had come from Europe whose units were destined nine months later to fly at each other's throats.



We climbed quietly to the platform on one side of the quadrangle upon which the sleeping quarters opened.

At a signal from our leader we began:

Joy to the world! the Lord is come;  
Let earth receive her King.  
Let every heart prepare Him room  
And heaven and nature sing.

Quietly the doors all about the quadrangle began to open. Those who had been reading and typing, put out their lights and in silence listened.

The first Noel the angels did say  
Was to certain poor shepherds in fields as they lay;  
In fields where they lay keeping their sheep,  
On a cold winter night that was so deep.

"Cold winter night" in Bethlehem! It couldn't have been cold and yet there in the early morning in parched South India we had seen the native people, their blood thinned by the tropical sun, shivering as they rose from the ground on the floor of railway stations, even their heads completely enveloped in their blankets.

Noel, Noel, Noel, Noel.  
Born is the King of Israel.

As we moved quietly toward the next dormitory, a brilliant acetylene lantern dimmed the stars. The sound of Indian music came strangely to our ears—at least to Western ears. As we passed the group in their graceful Indian *saris* we realized how much more nearly they fitted into the Christmas picture than we did. Without any effort of the imagination we could see the Wise Men in their flowing robes, Mary, the little madonna, in spotless white, and the shepherds. Even their music with its unfamiliar cadences must have been more fitting than our carols.

Early the next morning we wended our way to the communion service. Bishop Azariah, assisted by Bishops from China, Japan, England, America and Africa, presided at the service. In a few moments we heard the familiar words, "This is my body," "This is my blood." All strangeness was gone. Even differences of

clothes and color of skin seemed to go. We were all children of one great family with one loving Heavenly Father—and we were there to remember the birth of His beloved Son who alone is able to break down all racial and national lines.

After breakfast came another unique service as representatives from many lands briefly told what the birth of the Christ Child had meant to their lands. Their stories were simple but very moving. Often during their recital I found myself wishing that some of those in America who do not seem to feel that Christ is for the *whole* world might have been there.

In the afternoon, thanks to Dr. and Mrs. W. L. Ferguson and their daughters, Baptists from around the world had a unique experience. I doubt whether anything quite like it ever happened before. All the Madras delegates who were Baptists, together with husbands and wives who were not delegates but who were also in Madras, gathered at the Ferguson home. First we attended a Telugu Christmas service. Eight of us from as many parts of the world spoke briefly as Dr. Ferguson interpreted to the Telugus. Then followed a beautifully served Christmas dinner with turkey and all "the fixings." Nearly 60 people sat down at large and small tables scattered through the big airy rooms. As the courses came and went, we changed places so that we might get better acquainted with some of those from whom we would be parted in a few days. We were American, Canadian, English, European, Indian, Burmese, Chinese, Japanese, African and Filipino and proud of it. We were Baptists, and proud of that, too. But even more we were Christians, all members of God's world family.

Christmas day was over. Of course, I still thought of my family but the intense nostalgic longing was wiped out as for the first time I really comprehended that those fellow Christians from around the world were truly my brothers and sisters and that I was for the first time celebrating Christmas with my larger family.



# Freedom from Fear

*A Christmas Message from the President of the Northern Baptist Convention*

By E. A. FRIDELL



ODAY the world is full of fear. Especially is this true among the common people. Fear today grips the heart of humanity—fear of cruel dictators, fear of invading hosts, fear of famine and pestilence, fear of the future which is hidden behind the uncertain clouds of deepening distress.

Into such a situation comes a voice. Today the air is full of voices, and men have lost confidence in earthly voices. But the voice of which we speak is the voice of a heavenly visitant. As of old, it comes in the midst of the blackness of night: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all the people."

Do we who name the name of Christ really believe in the heavenly Word? Or do we accept the divine message only when the sun shines and all seems well? In an hour of terrible tragedy, honest church leaders must not play with the hopes and fears of humanity. "Fear not," is the word needed for this hour. But dare we Christians speak it today with boldness? If it is not valid for this hour, is it valid for any hour?

Again, it is night for a waiting world. Fear can be dispelled if we who claim the name of Christ will really listen to the heavenly voice and then act upon the impulse of the heart as did those shepherds long ago. What might this not mean for civilization if our 50,000,000 American Christians, or even one tenth of them, really believed that the God of love who became incarnate in Christ must also live in us.

Such faith would change the course of all human history. A resolute minority in harmony with the voice from heaven can shape and energize the minds of unnumbered multitudes.

If we had faith to believe the Bible we would know beyond the suggestion of a doubt that love is invincible. Earthly voices cry, "The sword is the only instrument that our enemies understand." Voices from above reply, "Good will brings peace on earth." Earthly voices say, "We must kill those whose ideologies we fear." The higher experiences reply; "You can never kill ideas by killing people."

Earthly voices say: "There are times when expediency cannot trust love." Yet the eternal message even from the heights of Calvary ever proclaims that destructive violence must always be met with non-violence in love. The Cross alone can save.

This freedom from fear which is the result of obeying the higher voice, is not for the few only. The multitudes are in need of the joy of the heavenly way. First to the shepherds came this needed promise; but then we read, it "shall be to all the people."

Note that this word of long ago was spoken from above. It was spoken to common folk. It was spoken to those who were busy at the humble tasks which needed attention. The bewildered multitudes of earth's dark night will never know that God is redemptive love and that love does work unless you and I, common folk, in the midst of our simple living, are alert to the voice of heaven and then obedient to the dictates of the fear-free heart.

Let us also go to Bethlehem to see, understand, and avail ourselves of this which is come to pass.

## Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

FOR GENERATION AFTER GENERATION the worship of Caesar, a greater personage than any one of our modern dictators, was inflicted upon a suffering church; but the Galilean conquered in the end.—*Archibald Main*, in *The Baptist Times* of London.



IF THE UNITED STATES SHOULD CALL a peace conference, it should contribute something to it. At the present time the United States has nothing to contribute—*Malcolm W. Davis*, Director of Carnegie Endowment for World Peace. (Is he correct?—Ed.)

THE GREATEST CONTRIBUTION that America can make to the world chaos of our time is to be true to herself.—*Rev. John Haynes Holmes*.

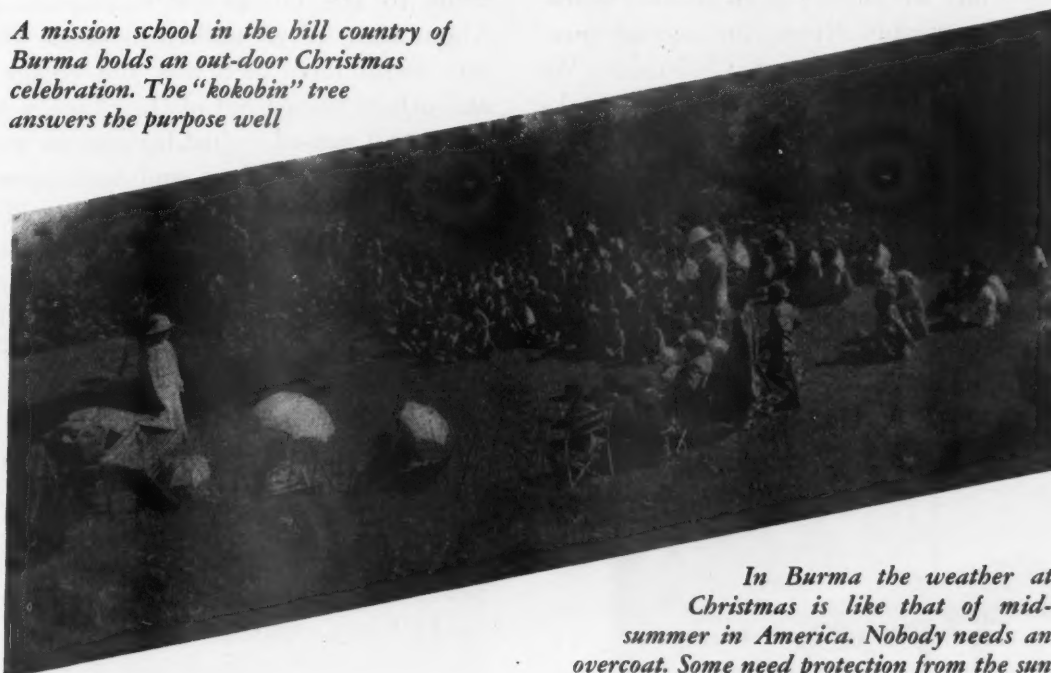


THERE WAS A GREAT WAR FOR LIBERTY and other fine things. It had to be that, for young men won't fight for anything that cannot be blessed at the altar. . . . After spending a million lives and eight billion pounds sterling, what has England to show for it? Free gas masks! That is all!—*H. M. Tomlinson* in *The Daily Herald*, of London.

# CHRISTMAS IN THE JUNGLE

*Bringing the Christmas message with its joy and its gifts to the people in the jungle villages of Burma*

*A mission school in the hill country of Burma holds an out-door Christmas celebration. The "kokobin" tree answers the purpose well*



*In Burma the weather at Christmas is like that of mid-summer in America. Nobody needs an overcoat. Some need protection from the sun*



ANYBODY who wonders whether a missionary is happy in a foreign land should take a jungle trip at Christmas. If you had been with us when we went to three villages for Christmas programs, you would have had the time of your life. Your eyes would have been filled just as ours were. Everywhere we went there was something different to see or to experience.

The first village was only 15 miles away and of easy access by means of a road along the Irrawaddy River. So we went in the old car and thus saved much time over that of going down the river on the boat at an uncertain schedule. It was odd not to find a gas station at every corner or cross-road, as in America. Soon after our first arrival in Burma we learned how necessary it is to fill up with gas before starting on a trip.

The program and decorations at the village were most elaborate. The people had even managed to have the program mimeographed in a nearby school. More than 250 people came by foot, boat, oxcart, bicycle and automobile. It was a great gathering. They had built a special

By CECIL HOBBS

bamboo roof for the occasion, and spread straw on the ground on which they sat during the long two-hour program. On both sides of the temporary hall, large limbs of the "kokobin" tree had been planted for Christmas trees, on which were hung many different colored handkerchiefs. It was a colorful sight as they fluttered in the warm breeze! I say warm breeze because we have no snow here, and Christmas is like mid-summer back home.

The next day we went to another village. Here we had a different setting for the program which was held in the mission school building. Again the people had come in from surrounding places in all kinds of conveyances. Of course, there were Christmas trees as well as the many colored papers which were hung about the room for decorations. On the trees were small gifts, even for us too! We received towels, handkerchiefs, and lots of eggs, put up in fancy bamboo baskets. The Christmas spirit was certainly present. And according to the Burmese hospital-



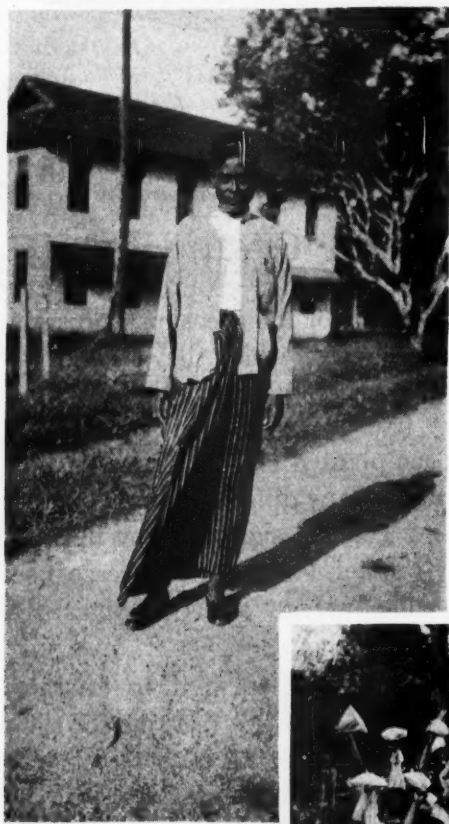
ity there was a big dinner of a Burmese food specialty called "mo-hinga." That is one dish we have come to like, although much Burmese food is cooked in a sesame oil which does not agree with us at all times.

The next day we journeyed to another place, across the Irrawaddy River, for another program with another group of Christians. We could not go there by the car, but had to take the train and the ferry boat, transfer to a train again, and then walk across paddy fields for a distance of more than three miles. Travelling on the trains out here is mighty slow. The trains are usually freight trains with a few passenger cars attached. But missionaries soon get used to the idea that things move slower out here than they do in America. And on the trains there is plenty of entertainment. Beggars of all kinds, children and adults, give what they think is a bit of

music and then come around later for a hand-out. They do this while the train goes along and then at the stations they change coaches, thereby dodging the ticket collector.

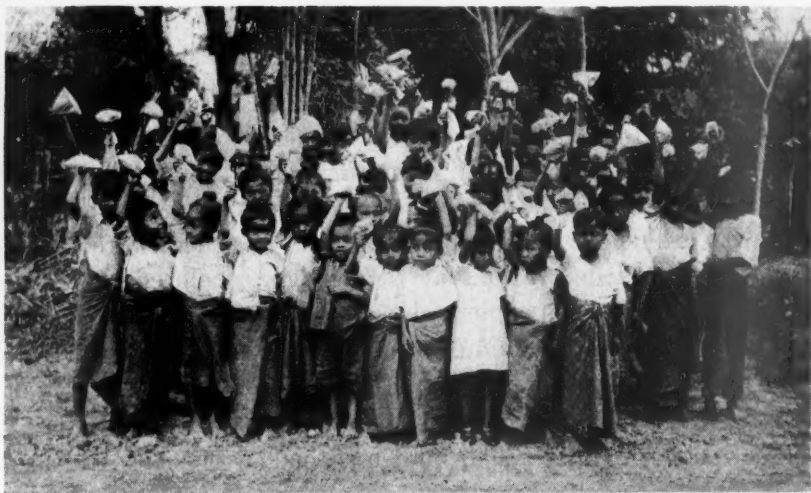
When we made the trek across the paddy fields to the village we had quite a crowd. About eight of us walked in single file. I wish you might have seen how the village children and others rushed out of their houses to see our party as it passed — just because we were white, wore different clothes, and had queer looking hats. Many of the children were afraid when we came near them. We seemed so different.

The village at which we now arrived was quite different from the other two. It was off the railroad line and away from any main road of travel. It seemed more like the real jungle. However we have a school established here, a jungle school which I wish every American might see. How happy those children did seem. They had been told of our coming for the Christmas celebration and they had looked forward to it as much as the children in America look forward to Santa Claus. And we must have seemed like Santa Claus for we took with us many toys and gifts which we had received from America. Since the people were much poorer than in the other places, the program and the arrangements were not so elaborate. But they were just as sincere. We had a great time playing games with the young people in the main street of the village. Some people in the crowd appeared as though they had never seen anything like this before. You have played the game of "drop the handkerchief." Well, we formed a circle and started that game, but instead of using a handkerchief,



**ABOVE:** *A Burmese pastor in the Henzada district. Upon him depends the spread of the gospel in his area.*

**RIGHT:** *Burmese jungle children with gifts from American children*



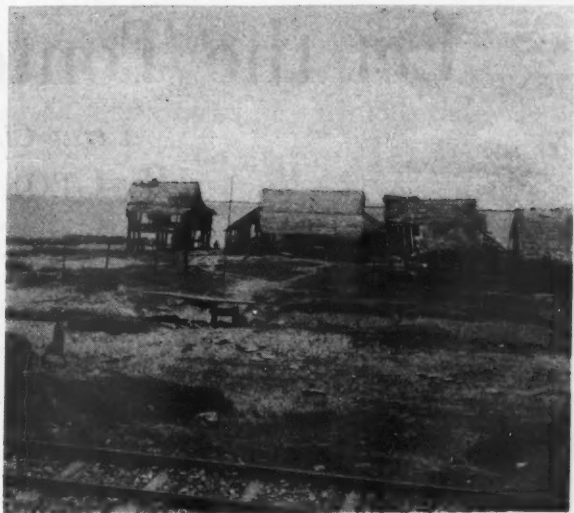
I used a stick, which answered the purpose just as well. After they were well acquainted with the idea of the game, I slipped away quietly, and they played on for a long time. Even some of the adults joined in the game. How happy they seemed to be. But, I must add, how dirty! On leaving that village we had a large crowd trailing along after us. Some even went as far as the train.

Everywhere we went a warm welcome awaited us. Even though these people did not possess much in property, money or clothes, they all seemed so happy as we sat together on the floor of a school, or a home, or on the ground under a bamboo roof. It seemed as though we were all



*Teaching Burmese boys and girls to play games in the village street*

drawn close together in a mystic circle to listen to the story that the whole world has come to adore; the story of a Child who has shown us all how to love and live and give. Young and old, Occidental and Oriental, we gathered to sing the Christmas hymns of praise and joy, and to pray for a world of good-will, peace and love. I wish you might have seen the expressions on the faces of the children, and how their eyes sparkled when they saw the toys and gifts we had



*A typical village along the river in Burma. The danger from flood is obvious. The railroad track is apparently better located*

brought to them from the many people in America. That these gifts came from America made them all the more cherished. Each program concluded with a short talk by myself, in which I told them the why and the wherefore of the gifts, who sent them, why people give gifts, why everyone was happy at Christmas time, and what Christmas really signified.

As we think of these trips to the different villages, as we see those people who have come to love Jesus as their Lord and Master and those who are deeply interested in Him, but in their villages have not yet taken the public stand of being Christians too, and as we think of those children in all parts of the district who were made so happy with their American gifts and bags of peanuts and candy, we could not help but thank God and the Baptists in America that we are out here in Burma. Long before we came to Burma we had often read about the missionary task in the jungle villages and what a glorious opportunity was before anyone who would go there to bring the message of Christ. Now we really know! Truly we are happy in the work in this part of the world.



# Let the Tontos Choose First

*A true Christmas story!*

By GEORGE L. WHITE



**A** COVERED wagon tediously wended its way westward across the Arizona desert. Finally it halted in the picturesque Verde River valley. Here was a long, broad stretch of tillable land, with a mountain stream that prehistoric cliff dwellers long ago had diverted for irrigation. They had raised abundant crops of corn, fruits and vegetables. High on the shelf of a perpendicular cliff of stone was their safe abode. An over-hanging strata of rock protected them from above. This is now known as Montezuma Castle. Other ancient cliff dwellings are not far distant. They have not been inhabited for more than 700 years.

In this Verde River valley, Rev. J. C. Bristow and his family, of the covered wagon, camped beneath a large cottonwood tree. In the shade of this tree he preached the first sermon ever preached in Arizona by a Baptist minister. A few settlers were present. Indians, whom they feared, were lurking near. This tree became the place of worship of these pioneers, till a church could be organized and a crude building erected. Such was the beginning of our Baptist work in Arizona. So long as the historic tree stood, the Baptists of Arizona gathered from far and near each year for a "tree service," in memory of that first meeting and sermon. Some years ago the old tree died and was cut down.

Various Indian tribes have lived in this valley. Among them today are the Tontos, a branch of the Apaches, and their former enemies, the Yavapais, who are sometimes called the Mojaves. Their homes for ages have been hogans, rough brush domes with sides and top interwoven with tall grass, and pieces of cloth.

Several years ago Rev. William J. Gordon, pastor at Clemenceau, 20 miles distant, began to preach on Sunday afternoons in the Verde Valley church. Of their own accord the Mojaves began to slip quietly into the services. Without understanding the words spoken by the minister they bowed reverently, with others present

before the Great Spirit. Thus they responded to the instinctive, native urge of every normal human to know and worship God. Out of shyness they would scatter immediately after the close of each service. Soon an interpreter was secured and the Indians listened eagerly. In less than a year about 30 were baptized in the river not far from the cottonwood tree and were received into the Verde Valley church.

In the course of time I made a visit to these primitive people. Mr. Gordon took me into the valley in his Model T Ford. We crossed the river, saw the stately cottonwood tree, and the cliff dwellings, and at dusk, on Saturday evening, reached the little church. One side was filled with Mojave Indians, the other with white ranchers and their families. A quiet fervent attitude was evident. We sang and prayed. Every head was deeply bowed in worship. Then for 30 minutes I preached and their interpreter, Hugo Bonnaha, one of their own young men, told them in ten minutes what I had said. An Indian woman, carrying a child astride her hip, arose, came to the front and by this sign gave evidence of her faith.

On Sunday morning, at a rancher's home where I had spent the night, I heard a strange distant sound of tom-toms. The rancher said, "That's the Tonto Indians. They've been dancing all night and are still at it." Later on our way to the church, we saw the wild dance and heard their weird, minor tones as they sang. Women were on one side and men on the other, jumping and jerking their bodies with the rhythm of their wild, painful, exhausting appeal to a pagan god whose favor they sought. The church was filled for the morning service, but no Tontos were there.

That evening just before sunset the Mojaves and other members of the church gathered at the river by the cottonwood to witness the baptism of the one who had accepted Christ the previous evening. Imagine the picture, a perfectly clear quiet evening, the strata of rock,



bright red, gray, brown and green, a little stream, the tree, Indians standing devoutly, an Indian helping his wife into the water for baptism, and above us all a glorious Arizona sunset.

As I returned to Los Angeles the scenes of these two days filled my mind and heart. Christmas was coming soon. The Mojaves had never had a Christmas. Could I help them to have a new experience, a joyful Christmas day, with gifts, and a realization of the larger fellowship so recently entered? Letters soon went out to several churches asking if they would send boxes of Christmas gifts. All responded with boxes of all sizes. One was filled with good, new clothing and was valued at \$240. Just before Christmas each gift was wrapped individually.

On Christmas morning Mr. Gordon visited the Tonto village and invited the Indians to the church to hear the Christmas story for the first time. They asked, "Will the Mojaves be there?" He replied, "Yes." The Tonto leaders shrugged their shoulders and walked away. They would have nothing to do with the Mojaves. Then Mr. Gordon thought it over, and said, "If you will come, I will see that the Mojaves are not there." So the Tontos came and they filled the church. They heard the story, simply but earnestly told.

Mr. Gordon had the Mojaves meet in another place. They too heard a Christmas story, after which some prayed for their long time enemies.

Both services were over. The Tontos came out of the church and waited. The Mojaves came out of their meeting place. Between the two hostile tribes were piles of Christmas packages filled with warm clothing for the aged, useful articles for young people, toys and garments for the children, fruit and candy for all. How could trouble be avoided? Would the Mojaves resent the presence of the Tontos and gifts for them? Would the jealousies and hatreds of other days burst forth again?

Then leaders of the Mojaves signaled for their pastor to come. He went wondering. This is what they said, "Let the Tontos choose first." Something had happened in the hearts of the Mojaves. So the Tontos walked by the piles of gifts, and all, both young and old, chose their Christmas gifts and carried them away to their hogans. The Mojaves took what was left, and there was plenty. They went to their own crude homes bearing in their hands the evidences of Christian fellowship, and in their hearts a new understanding of unselfishness, and a new appreciation of the meaning of Christmas.



## Gas Masks for Babies

THE WORLD'S CHRISTMAS GIFT TO ITS CHILDHOOD

CONDENSED FROM AN EDITORIAL IN *The Chicago Daily News* AND REPRINTED WITH ITS COURTEOUS PERMISSION

THE horror of war overshadows the world's childhood. When Miss Muriel Lester, distinguished social worker from Kingsley House in London, toured the United States as a member of the Federal Council's National Preaching Mission, she told the following story.

One day a small girl came to her at Kingsley House. The child lifted to Miss Lester's face big eyes filled with anxious horror.

"Is the government making gas masks for everybody?" she asked.

"Yes," Miss Lester told her.

"For all the children?" the child inquired tensely.

"Yes, for all the children—for you and all the boys and girls and the grown-up people."

"But," stammered the child, "we have just got a new baby in our home. How will the government know? Do you think it will have a mask ready in time for my new brother?"

So there has come into the very springtime of the world's life this dark and chilling cloud of war.

It has become part of the consciousness of dreaming childhood and is turning its dreams into hideous nightmares.

It has brought a terrifying dread into the nursery, yea to the very cradle. Even the babes are being trained to breathe behind the mask in the hour when the gas bomb falls from the sky.

The fear of the children is not of the mask, but that the mask may be lacking when hideous death writhes through the air.

*And this is the gift of today's civilization to the children of the world!*

# LITTLE JOURNEYS to GENEROUS GIVERS

By G. CLIFFORD CRESS

## JOURNEY NUMBER 14—A HOLY LAND

ONCE upon a time when the Traveler was younger than he is today, he happened upon a certain small village. He met a few people who had always lived there. Their ancestors had dwelt there also. They built their lives and their community around a meetinghouse and they supported a creative ministry.

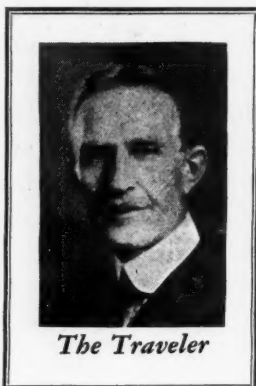
One of the couples that the traveler met here were well stricken in years. They had always lived in fellowship with God's people. The village church and its ministry were dear to them. They were followers of the Nazarene and recalled that His earthly life had been spent in a village. They called Him "Lord and Master," and His country was dear to them.

When the couple were married they had crossed the seas to visit the homeland of Jesus. They went to Bethlehem and to Nazareth, to the shores of Galilee and around about Jerusalem. They went through Gethsemane to a place called Calvary and then stood mutely at the Master's tomb.

On returning to their homeland they invited the Traveler to share the hospitality of their home. At this time they recounted their experiences and showed him many pictures and souvenirs.

Then did the Traveler bring to their attention another and emerging holy land. It is located in every clime, in the Old World and in the New, wherever disciples of Jesus are reincarnating His life. It lies wherever these followers are recreating Bethlehem with its wise men setting hope on childhood; Nazareth where the sanctity of family life is maintained and divinity glorifies labor; and Calvary where men of vicarious spirit carry the crosses of others even unto death; and over all where the Cross of Jesus is carried, not merely as a symbol of yesterday, but as a way of life for today.

The Traveler talked of the ministers of this world-wide domain and how some of them, like their Master, are finding Gethsemane far down the trail where night closes in, and where they face the end in penury and pain. He recalled that even now some of these faithful were lying in graves provided by others. Then the Traveler went away.



*The Traveler*

The years went by. Again he was a guest in the village home. His hosts were still talking of Palestine while the Traveler did not let them forget the privations of the aged ministry of today. He did not ask these friends directly for a gift for these needy ones and they did not volunteer to make one.

One spring day after the winter snows were gone and their valley was green again, there came a letter. It read, "*Dear Traveler: Our years are going by and we are now ready to provide a gift for the*

care of aged and needy ministers who have been setting up the holy land of Christian living around the globe. Kindly advise us how to remit this offering."

Then did the Traveler's heart sing a grace unto God. He thanked Him for the village by the river and for the aged couple who were devoted to the Kingdom that comes without observation. They were making a worthy gesture of life responding to life.

A few days thereafter the promised gift arrived. It was unusual in size and given without ostentation. Now the Ministers and Missionaries Benefit Board of the Northern Baptist Convention will conserve it through the years as a memorial of them. The income derived from it will be used to aid those aged heralds of Jesus who have given their lives in sacrificial living by which alone the values of any holy land are carried to mankind.

In a few days Christmas will be here again. Children will be free from school. There will be carols and lighted trees, gifts and glad reunions everywhere. The Christ Child will be adored in home and church. But in many obscure places on this festive day, aged ministers and their wives and many widows who have spent their lives in parsonages, will observe the day quietly and alone. But they will have shelter, simple food and raiment, and a sense of abiding security because of such gifts as that which came from their friends in the village by the river.

Thus it comes to pass that the village church, its ministry past and present, the aged couple and their gift, and the organization for pensions and relief, are all links in a golden chain of sharing with others.

This is the spirit of a holy land!





### Old Christmas Trees

The saddest things that one may see,  
As Christmas passes by,  
Are old discarded Christmas trees,  
Their branches all awry.

Behind some house or backyard fence  
I see them mutely lie;  
A symbol of forgotten dreams,  
They fade away and die.

Although the tree must serve its day  
And silently depart,  
The Christmas spirit may remain  
To dwell within the heart.

For life contains no sadder sight,  
Or so it seems to me,  
Than a soul that's lost its Christmas light  
Like some old Christmas tree.

—E. C. TIPTON in *Zion's Herald*.

### Christmas Thoughts

The Christmas message means that neither class, nor creed, nor race, nor color shall divide the children of men. The tidings of great joy were for all people. It is only as men themselves erect barriers that the world is robbed of Christmas joy.—CHARLES STELZLE in *The Presbyterian Tribune*.



Christmas could never be celebrated alone. We must make Christmas for somebody else or we will not have it for ourselves. And many persons must make Christmas for us or we will miss it.—RICHARD L. SHIPLEY in *The Methodist Protestant Recorder*.



Unless Christ is born within my soul, He is not born at all. I can celebrate Christmas as thousands celebrate it the world over, and yet fail to experience its real significance. My Christmas joy does not depend on what I do or get on Christmas, but on the reality of the Incarnation within my own soul.—KARL A. STEIN in *The Reformed Church Messenger*.

The message of Christmas is an international message. It proclaims peace over the entire earth. Peace does not come by resolution, by enactment, by treaty, but by the coming of Christ into the hearts of men.—JOHN L. HILL in *Home and Foreign Fields*.



Once again Christmas reveals the innate sympathy of the human heart. How deep it is and how ready to respond! There is far more kindness in our world than our pessimists think.—J. C. CARLISLE in *The Baptist Times*, London, England.

### Christmas Scripture

Glory to God in the highest, and on earth peace, good will toward men.—*Luke 2:14*.

And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.—*Isaiah 2:4*.

### A Christmas Prayer

O GOD, in Christmas starlight Thou dost come to us; not with an army with banners, nor with sound of trumpets. Thou wouldst conquer the world and win our hearts, not by battle but by a Babe.

We thank Thee for the story of the crowded Inn, the Wise Men, the Manger, the Star, the Shepherds, the Angels, the Mother and Babe. May this to us be a season when faith rises triumphant over doubt and distrust. How easy it is, O God, to be cynical in these troubled days, with wars and rumors of wars, international bad faith, broken peace pacts, intolerance, injustice, cruelty, and sordid manifestations of self-seeking and stupidity!

In the midst of our disillusionment and misgivings, as we recall with shame how with the name of Jesus on our lips we have served the god of war, we look backward for inspiration to the first blessed Christmas, and then forward to the day that is to be, when from the gray shadows of strife and sorrow our war-weary world will pass into the Christmas light of joy and justice.

This we ask in the name of Incarnate Love. Amen.

A prayer by JOHN C. GRANBERY in the *Book of Daily Devotion*, edited by ELMER T. CLARK and W. G. CRAM, published by Cokesbury Press. Used by permission.



# A Macedonian Call from Canada

By P. ALFRED PETERSON

*In midwinter with its snowdrifts, raging winds, and 60 below zero temperatures, the pastor of a Baptist church in Minnesota answers the Macedonian call from a rural church across the Canadian border*

OUT in the open country, about eight miles from a small Canadian frontier town, stands a little frame church building, the house of worship of a Baptist congregation of 30 members. It was midwinter when the following appeal came to me from that church: "We are planning for a six weeks Bible course. Our greatest difficulty is to secure a teacher. We are appealing to you as from Macedonia to come over and help us."

The request was placed before my own church on the Minnesota side of the border, and the church granted me two months' leave of absence. The appeal presented an unusual opportunity to help a sister church across the border.

On the appointed day I met the people in the little country church. It stands on a little hill in the center of a peaceful community of a mixed population. Behind it is a stable for horses in winter time, when cars cannot be used. The Bible course enrolled 21 students of mixed nationality, English, Germans, Hungarians and



*Midwinter travel in Canada. Note the bedding and the mattress which those who attended the Bible course brought along*



• December, 1939

*Rev. P. Alfred Peterson with Rev. Elmer Backlund, pastor of the little church across the border of Canada*

Swedes. But nationality was no barrier whatsoever. It was a glorious time of sowing and of reaping—when 14 decided to become disciples of the Lord, and several were baptized in the evening of the closing Sunday. Three young men, members of this little church, are now preparing for the gospel ministry.

The undertaking was a serious one for the small group of Christians. But there was unity, sincerity and consistency among the members, and a willingness to serve. Lodging and meals presented quite a problem. Sickness entered one house where several students were to stay. But even this problem was solved. In one home the farmer put up a cot for himself in the cellar beside the furnace. His wife slept in a clothes closet. Thus the whole house was made available to the students. Each school day, families took turns and brought hot dinners to the church.

It was on a Friday evening, in the middle of the Bible course, that its evangelistic results were first noted. Four young men walked forward that night and asked for prayer. Two of these have the ministry in view. One had been brought up as a Roman Catholic. The other is a German, who this fall entered the Bethel Institute at St. Paul, Minn. From then on there were re-dedications and conversions, and this continued for some time after the school closed.

When the closing days arrived we were in the depth of a severely cold winter. Preparations for the final Sunday services included meals in the church and a baptismal service in the evening. The preceding Saturday was bitterly cold. It was 50 below zero, and a strong north wind was blowing. But Sunday was still colder. It was reported that early Sunday morning the temper-

ature had descended to 63 below zero. A student said, "I cannot tell how cold it is, for the thermometer is frozen." Driven by the terrific wind the snow was drifting over the open meadows. And to ride in open sleighs was a severe ordeal.

Water for the baptistry had to be hauled in barrels by teams a distance of nearly two miles. I wondered if the men would lose their patience in such trying weather. Obviously baptism by sprinkling would have been more convenient. But these faithful Baptists raised no question of



*The snow-bound farmhouse in which Mr. Peterson was entertained during the Bible course*

convenience. As the farmer backed up the load of water to the rear room of the church, removed the first barrel of water, rolled it into the back room to the baptistry and emptied it, I asked him, "Is it not difficult to haul water so far in this kind of weather and on such roads? How can you get through without tipping when the snow is piling up as it is today?" He smiled and answered, "Praise the Lord! This is the most fascinating work I have done for a long time. Just think how many will step down into this baptistry tomorrow evening to be buried with Christ by baptism." When sufficient water had been hauled, a tank-heater was placed in the baptistry, and by Sunday evening the water

was sufficiently warm. Five services were conducted that day, including the communion service. And meals were served to all.

At times it was difficult to keep warm. The frail, frame building creaked noisily as the strong north wind blew against it. Yet people had come for miles, and the church was packed all day. Several sleighs had tipped over on the road, but that did not matter. All came through. After the baptismal service the new converts were given the hand of fellowship.

The farmer who had hauled the water was the man who had slept by the furnace in the cellar for six weeks. He said: "I am so happy this evening because of these visible results. What a glorious experience it is to see these young men and women welcomed into our little church."

In the late hours of the night the people left the little sanctuary that now was buried deep in snow. The wind was still blowing and the



*A part of the congregation during the six-weeks Bible course, mostly young people*

snow still drifting but above the whistling of the winds voices were heard singing,

Sowing in the sunshine, sowing in the shadows,  
We shall come rejoicing, bringing in the sheaves.



# NEWS FROM THE WORLD OF MISSIONS

*A monthly digest from letters and reports of field correspondents*

## Destitute Children of a Criminal Father

*Destitute children whose father was executed for murder, boys in lawless gangs roaming the streets, men and women in need of the evangelism and social service of the Christian church—the ministry of the Pueblo Christian Center includes them all*



*Healthful outdoor sports are encouraged for the boys at the Pueblo Christian Center, as evidenced by this sturdy baseball team*

FOUR years ago a terrible murder and assault was committed in Pueblo, Col., by a married Mexican man and a feeble minded youth. One little girl was killed and the other injured. The town was enraged. Sentiment was not only against the Mexican but against Mexicans in general. The brunt of fanatical feeling was born by the Mexican's family. The mother deserted her husband and the three little children. The grandmother took care of them, but her task was hindered by the attitude of the American people and their welfare agencies. For over a year after the father was executed, they were unable to obtain relief. There was only one place where the grandmother could go for help and be

By IOLA KAUFMAN

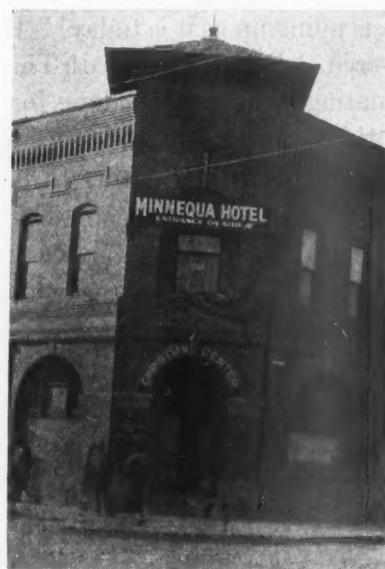
assured of kindness and consideration. She went to the Baptist Christian Center.

One day a new disaster fell upon them. The grandmother left the little three-year-old girl playing outside, while she went to bring the other children back from school. While she was gone the child went into the house, a flimsy little shack. It caught fire and the little girl was burned to death. During that long trying time the Christian Center came to the old woman's aid, helped feed her brood, and provided wearing apparel for all.

From the seeds of kindness sown by the Center there has as yet been no signs of spiritual fruit. Yet who

knows when and where they may come to life and bear a harvest. That is not for us to know. But this I do know. The people who are acquainted with the Christian Center's work and live in its neighborhood, could not help but be impressed by its friendliness during such a time. Perhaps the seed that will sprout will be that which was sown in an indirect way.

This home mission institution had its origin over 30 years ago in an odd and unforeseen manner. One day a Russian man, named Kemita, came to Pueblo and called upon the pastor of one of the local churches. He claimed to be a colporter, converted from the Catholic faith. He began work among the foreigners of Bessemer, the steel mill section of Pueblo. In a short time it was realized what a great influence he had upon the men, and he was considered a very worthwhile worker. The Colorado Baptist State Convention and with the American Baptist Home Mission Society appointed him as local missionary and jointly paid



*The Pueblo Christian Center*





*A sewing class for women of various races and nationalities at the Pueblo Christian Center*

his salary. Soon he organized classes in English. Several people were baptized. One of the men returned to Russia. Later he wrote that he had won his wife and some friends to his new Christian faith. This news made the Pueblo churches realize that their efforts had truly borne fruit and that they had a real foreign missionary.

It was nearly seven years before further work was attempted in Pueblo. Then Miss Clara Flint, who was doing general work for the Woman's Home Mission Society, came here, and conducted a Daily Vacation Bible School. It proved successful. Another was held the following year. And this was the real beginning of the Baptist Christian Center. Within a year a Spanish minister was sent to work among the Spanish speaking people.

The Center is located two blocks from the main gate of the steel mill. Consequently, it is in a position to minister to a large number of the 52 nationalities employed. As many as eleven different nationalities have at times been represented in Center meetings. Today two churches, an English speaking church under the ministry of Pastor H. R. Roberts, and the Mexican church, Pastor Castulo De Lara, are the blossoming fruits of the Center's service. Social work, a large kindergarten,

English and sewing classes, World Wide Guilds, boy's clubs and an outpost mission station are among the outstanding activities of the Center itself.

The boys' work is of great interest and promise. It takes boys from many nationalities and teaches them to work and play together and presents Christ to them in an appealing manner. It breaks up gangs and assimilates them in clubs. One night a group of Austrian-Serbian boys came in, evidently with the intention of destroying the gymnasium. The director prevented any real destruction and expelled the group. Later some of these boys formed a gang that demanded a boy must own a revolver and a knife before he could become a member. In a short time one of the boys returned to the Center, apologizing for what he had done. He wanted to be taken back. Step by step this youth was won. He joined the Sunday school,

then the B.Y.P.U. and finally the choir. Later a series of special meetings was held. Each night the boy sang in the choir. On the last night of the meetings he left the choir, and with tears in his eyes said he wanted to become a Christian. To date this boy, who came from the home of a bootlegger and might easily have become a member of a gang that had to be broken up by the police, has led several of his friends to Christ.

This worthwhile home mission work belongs to every member of the Northern Baptist Convention. Rev. H. R. Roberts has been sent here and is paid by the American Baptist Home Mission Society. Miss Freda Christensen, in charge of the woman's work, is paid by the Woman's Baptist Home Mission Society. The building is owned by the Baptist Home Mission Society and the Pueblo Baptist Union, which also helps to meet the operating expenses of the center.

## Reaffirming the Protestant Position

*The 41st annual convention of Italian Baptists in the United States discusses many topics of timely urgency*

**T**HE Italian Baptist Association of the United States of America held its 41st annual convention at the Judson Memorial Church, New York City, October 2-4, 1939,

*Reported by E. C. KUNKLE*

with 21 ministers and a score of lay delegates in attendance. Rev. Salvatore Lo Presti of Ansonia, Conn.,

presided. Pastor Renato Giacomelli Alden, of the Judson Memorial Church, and his people right royally welcomed the delegates and gave warm hospitality to all.

The program was of a high order. Attention was given in the program to timely subjects such as: "Re-affirming the Protestant Position" by Rev. L. Zibelli, Head of the Emmanuel House, Brooklyn; "A Christian Front to the World" by Dr. Harold P. Sloan, Editor of *The Methodist Christian Advocate*; "Religious Emphasis of Our Day,"

The high lights of the convention were the address by Dr. Daniel Poling before a gathering of 300 young people; an illuminating statement by Dr. Charles H. Sears on "The Function of the Bilingual Church" and the closing address by Dr. Earl F. Adams on "Our Missionary Enterprise."

Reports from the churches show that nearly 150 were brought into the fellowship and that about \$21,000 was contributed during the past year. The strong nationalistic spirit in Italy and the close rela-

For the first time in the history of the Association a layman was elected president, Mr. N. V. Olds, an attorney of Detroit, Mich.

Following the convention, there was held on Thursday, October 5th, the Interdenominational Italian Conference, so planned that the pastors and delegates of the Association might participate in the conference on Italian Evangelization. The morning session of the conference was held at the Hotel McAlpin. A very interesting panel discussion was con-



with Rev. A. Ventura, Rev. A. S. Vasquez, Rev. G. Parrella and Rev. Raffaele Mingioli, as speakers; "Is There a Way Out?" of war, political corruption and social defeatism, with Rev. S. Silvestri, Attorney N. V. Olds, and Rev. A. Perotta as the speakers; "Methods and Achievements on Our Fields," with Rev. John Agria, Rev. V. Panizzoli, Rev. Luigi Truco and Dr. R. Alden, giving the presentations. A women's session, under the leadership of Mrs. Mabel F. Mangano, was held on Wednesday afternoon, with addresses by Mrs. Orrin R. Judd and Mrs. L. R. Hass of Brooklyn, N. Y.

*Everybody enjoyed the banquet at the Italian Baptist Convention. Dr. Kunkle did not indicate whether the menu included spaghetti*

tionship of the church and the state in the motherland have been strong deterrents of progress.

ducted on "Evangelism and the Church of Tomorrow." This was followed by a luncheon at which Dr. Norman A. Peale, Minister of the Marble Collegiate Church of New York City, gave a strong address, followed by Dr. Fama of New York City. In the evening more than 1,000 people gathered in the Fifth Avenue Presbyterian Church. This was an inspiring gathering. Addresses were delivered by Rev. Pietro De Nardo and Dr. William R. Shriver, Secretary of the Presbyterian Board of Home Missions. Representatives of all of the Italian Protestant churches of Greater New York were present.

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# MISSIONS

*An International Baptist Magazine*



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

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## The Japanese Censor Mutilates MISSIONS

**I**NFORMATION has just come from Japan indicating that the June issue of MISSIONS was censored by the Japanese government. When the issue was delivered in Japan the majority of subscribers discovered that one page of Dr. J. W. Decker's article had been deleted. If you still have your June issue on hand, turn to pages 334-336 and read again, "Another Air Raid on Swatow," and you will understand why that article gave offense to the Japanese censor. MISSIONS gratefully appreciates this tribute to its growing influence and its publicity value. It did not realize heretofore that what is published in it should be of concern to the Japanese government. There is reason to believe also that the Rumanian government was concerned with the publicity given by MISSIONS to the closing of Baptist churches in Rumania a year ago.

Believe it or not, a missionary magazine does have some influence!

## A War Is Being Fought, But Who Knows Why?

**O**N THE first day of December the war in Europe enters its fourth month. As yet nobody has stated in sufficiently precise terms why it is being fought. Speeches in England,

France, Germany, and in the United States have dealt with war aims only in hazy language. Hitlerism, naziism, aggression, resort to force, Poland, ideology, threats to democracy, suppression of freedom, official betrayal of plighted word—all have been cited as causes of the conflict. Yet neither Germany, nor France, nor England has been specific in declaring the war's objectives, or in outlining the peace or the frontiers which the victor plans to establish after the war. To add to this deplorable vagueness is the inconsistency of British condemnation of aggression against Poland by Germany and British acquiescence in aggression against Poland by Russia. Nor does the damaging admission by Lord Linlithgow, Viceroy of India, clarify the issue. According to the *New York Times*, he is reported to have said on October 18th,

His Majesty's Government have not yet themselves defined with any ultimate precision their objectives in the prosecution of the war. The experience of history has shown the unwisdom and the impracticability of precise definition at so early a stage. It is obvious that such a definition can come only at a later stage of the campaign, and that when it comes, it cannot be a statement of any single ally.

In other words, the people of England must continue to carry gas masks, perhaps a million men must be killed and fair cities leveled to ashes until some "later stage of the campaign" before it can be determined why the war is being fought at all!

What could be more tragic? Where need one look for more convincing proof, not only of the futility of all war, but of the senselessness of this war? Already thousands of young men have been killed. They did not know why they had to die!

Can it be that the refusal or the inability clearly to state the aims of this war proves that in spite of all its alleged causes, basically it is a struggle in imperialism, the inevitable consequence of power politics? If so, then war aims obviously cannot be phrased in language that would make them acceptable or justifiable. A New York newspaper columnist in facetious vein wrote recently that in a football game the opposing teams on the field, players on the sidelines who may later be summoned into the game, and spectators ought to know where the goal posts are! Many a truth is spoken in jest. The



posts are always placed before the game begins and not at a "later stage of the campaign."

This is one more argument why America needs to "stop, look, and listen." Many voices here and abroad are intimating and some are saying that eventually America will enter this war. Enter the war for what?

### **Courage and Wisdom Needed by the Program Committee**

**N**OT in 25 years has the Program Committee of the Northern Baptist Convention faced a task so formidable as this year. Matched by the bigness of its task is the gravity of its responsibility. The Convention meets in Atlantic City, May 21-26, 1940. Unless the war ends during the intervening five months and a new peace is reestablished, next spring may see vast areas in stark ruins and multitudes in dire need. The four horsemen of the Apocalypse—pestilence, war, famine, death—may be riding across an entire continent. And who can tell now whether the United States will still be neutral or may also be in the conflict as the result of some unfriendly act by one side, or in response to clever propaganda by the other side?

No program committee since 1918 has had to envisage its task against so terrifying a background. To prepare a program that will help Northern Baptists to realize anew the adequacy of Jesus Christ for such an hour as this, that will inspire them to make His redeeming grace available to the ends of the earth, and that will prompt the nation to prepare for constructive service of justice, mercy and peace, such a program requires more than human wisdom.

And the Committee needs courage. In such a world crisis the Convention program should be daring, revolutionary, challenging, all inclusive. Those who come to Atlantic City should come not in a mood of board-walk pedestrianism, but in a mood of prayer and of profound concern over the world mission of the church. No group should stage its own program. The interests of the denomination as a whole should this year be paramount to the interests of any of its parts. All pre-convention conferences should be abandoned. Committee reports that seem important only to the committees, platform announcements whose only effect is to dissipate the in-

spiration of some great session, inconsequential resolutions, all should be unrelentingly omitted. There is no time for that when our world is on fire and multitudes are dying or already dead.

Chairman of the Program Committee is Rev. E. A. Love, 48 East Second Street, Mount Vernon, N. Y. He will gladly welcome suggestions. The committee meets on December 6th in Chicago.

### **The American Toy Industry Puts an Embargo on Militarism**

**A**RE Americans weary and sick of war reminders and war propaganda? Perhaps the American toy manufacturers unknowingly and yet uncannily are furnishing an answer. This year's toys, to be sold throughout the United States as Christmas gifts, show a marked absence of militaristic features. At the recent toy exhibition in New York, in which the American toymakers staged a preview of the \$200,000,000 production of toys that are intended to gladden America's childhood, and also its adulthood that keeps young in heart, "the American design for living" seemed to be the chief theme. Elaborate scientific toys, industrial toys, trends in fashion, farm life, the home and the office, all are featured, all calculated to develop good will and understanding in America's rising generation. Among all the games, only one which pictured the airplane rivalry of England, France, Germany and Italy, and among all the construction toys, only one that enabled young builders to erect coast-defense forts, stressed the war note of today. "With Europe at war," said *The New York Times* in its description of the Toy Fair, "American toymakers have turned away from the militaristic in playthings. They have declared an embargo of their own." Christmas thanks is surely due the toy industry for thus helping to keep the war and the war spirit out of the American home at Christmas.

### **The Bible and the Truth That Makes Men Free**

**M**OST timely and appropriate is the American Bible Society's theme, *THE TRUTH THAT MAKES MEN FREE*, for this year's observance of Universal Bible Sunday which falls on December 10th. In an age when truth is partialized,

or distorted, or suppressed altogether, when propaganda flourishes like the green bay tree, and when human freedom is in jeopardy, the eternal truth of the Bible needs reaffirmation. Even if Bible Sunday were not observed, the Society has rendered a useful service in publishing and distributing President John Alexander Mackay's booklet which carries the same title as the Bible Sunday theme. In this he discusses the relation of the Bible to human freedom, the part played by the Bible in securing the principal liberties which humanity has often taken too much for granted and which are now in danger of being lost, and likewise the particular quality of freedom with which the Bible is supremely concerned. So long as the Bible is distributed and so long as it continues to be read, human freedom has a powerful ally. There is hope even in Germany where the Bible last year out-sold Chancellor Hitler's book *Mein Kampf* by 200,000 copies. Suppress the Bible, ban it from circulation as in Russia, and freedom takes wings.

The pastor who wishes to preach an informing, stimulating sermon on this timely theme will find an abundance of material in this booklet. It is sent free to any pastor on request. When applying for a copy, state that you saw the announcement in MISSIONS.

## Editorial ♦ Comment

♦ It is announced that the World Council of Churches, of which the Northern Baptist Convention is a member by virtue of its action at Los Angeles last June, will hold its first meeting during the first two weeks of September in 1941 in the United States, probably Washington. The central theme of this first assembly will be EVANGELISM—THE WITNESS OF THE CHURCH TO THE WORLD. The decision to hold the meeting was reached last July before the outbreak of the war. What effect the war will have on the structure, function, membership, and meetings of the World Council of Churches will depend on the war's duration, on the nations now or later involved, and on the new peace that will be established if the war ends before 1941. At the very beginning of its ministry to a sorely afflicted humanity, the World Council of Churches is thus to be put to a crucial test of its soundness as a world fellowship of Christians that can survive political crises and transcend national boundary lines. If it meets this test successfully its permanence and future ministry will be assured.

♦ One article in the current issue of *The Chronicle*, issued quarterly by the American Baptist Historical Society, is easily worth the price of a full year's subscription. It is timely to the last degree. Professor R. E. E. Harkness of Crozer Theological Seminary, after searching the records of several centuries, has assembled a collection of Baptist sayings, declarations and resolutions regarding war. Such a review would be interesting and informative at all times. Now with the world again plunged into war, what Baptists have said about war becomes of historic significance. Pastors will find this material of exceptional value in the months and perhaps years ahead. A few copies of the current issue are still available at 25¢ per copy. A year's subscription to *The Chronicle* at only \$1 would be a good investment. Send requests and remittances and annual subscriptions direct to Professor Harkness at Crozer, Pa.

## THE GREAT DELUSION

Number 66

### THE PROSTITUTION OF CHRISTMAS

THE ever increasing trend in commercializing Christmas has long been deplored, but no business interest has done more than the liquor traffic in lowering Christmas to its present level of commercial debasement. Here are typical headings from last December's high pressure liquor advertising that exploited Christmas in order to sell the liquor traffic's products.

ONLY THE FINEST IS FINE ENOUGH FOR CHRISTMAS. SAY  
— AND BE SURE OF THE FINEST.

THE MOST MAGNIFICENT GIFT YOU'LL GIVE THIS CHRISTMAS WILL BE —.

THERE ARE GIFTS AND GIFTS BUT EVERY BOTTLE OF  
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BE SURE TO USE — FOR IT IS *the* LIQUOR FOR A MAGNIFICENT BOWL OF MERRY CHRISTMAS.

WHEN YOU GIVE —, FOLKS KNOW THAT YOUR MERRY CHRISTMAS GREETING IS SOMETHING MIGHTY SPECIAL.

YEAR AFTER YEAR THE ANSWER TO MANY A CHRISTMAS GIFT PROBLEM IS WRITTEN IN —. *There's character in such a gift.*

Six years ago the 18th Amendment was repealed. Those who voted for repeal never envisaged such prostitution of Christmas. "*There's character in such a gift,*" says the last advertising heading. It's a long way from God's unspeakable gift that Christmas really commemorates.

# From Church to Campus and Back to Church

*An intimate and revealing glimpse into the life  
and the ministry of a Baptist university pastor*



*The Choir of the First Baptist Church of Columbia, Mo. It is composed of students in Stephens College and the University of Missouri. Director is Ernest L. Cox, of the Voice Faculty at Stephens College*

By BRADFORD S. ABERNETHY

THE other day I received a letter from a former student in our church. It is the kind one likes to pass along.

*Dear Mr. Abernethy:*

I've thought of you and Columbia often since I left there. When I come back, one of these days, I plan to pay you and Mrs. Abernethy a visit—the one thing I didn't have time to do in the rush of exams and packing.

Well, I'm one of those leaving school who has been blessed with work. I'm on the staff of the — weekly and like my job immensely. I've been here more than two months now and feel that I'll be here many months hence. That being true, I want to place my letter in the local Baptist Church. I've been helping in the Sunday school and also with the scout troop. In addition to that, the choir was rather hard up for tenors so I joined that too.

Please remember me to the bunch there, and I hope to hear from you if you ever have time.

Sincerely yours,

This letter is typical of many which I, in common with other ministers in our university centers, receive each year. Back of these letters is the very human story of young men and women who came to college, and who discovered that Northern Baptists are concerned about their religious life during their student days.

Whenever a group of people makes an investment in a person or in an institution, it is quite natural for them to expect a regular report on the state of affairs. Each June the Baptist university pastors send in a written record of the year's work to the Board of Education. Perhaps these reports are not popular enough in style or content to bring the more human aspects of our work before the denomination. Since people in the Northern Baptist Convention have invested \$25,000 in our building program here in Columbia, and since they contribute annually toward the maintenance of our student work, they will likely be interested in a more intimate picture of Baptist activity at this typical American university center.



Located in Columbia, Mo., are the University of Missouri, Stephens College, and Christian College, with a total enrolment of about 7,000 students. We operate as a regular local Baptist church, in contradistinction to a purely student church. Farmers, business men, housewives, clerks, as well as professors, fill our pews. This is our greatest asset. It means that at least once a week the student, who lives for the most part in an isolated and artificial atmosphere, comes in touch with an organization which is actually trying to function amidst practical problems. During the week his textbooks and teachers may theorize about how this institution or that should be run. On Sundays he is brought into contact with an institution that is being run, and with the people who are doing the running.

Every student who works with us is getting acquainted with the little detail of human nature which so many classroom discussions leave out of consideration. In doing so he is not headed for as much disillusionment in regard to the church back home as he will be with some of the other institutions of society. Here is the young sociologist who used our gymnasium for some underprivileged children and who had to face, also, the destruction of property which they caused. Here is the girl who wrote a peace play which no one understood in the way she meant it. Here is the young liberal who got into an argument with a conservative deacon and who

*Bradford S. Abernethy,  
pastor of the Columbia  
church*



had to learn that, while disagreeing, people can and must cooperate in the church. All these are instances of the adjustments that people have to make to one another in the course of learning the "fine art of living together."

We have tried in various ways to incorporate the student members into the regular routine of the church rather than make a completely separate division of their activities. We urge them to bring their letters here and to take part, with the adults, in some common activities. We have had student deacons and deaconesses who operated as a junior board and who, at times, served communion to the entire congregation in the place of the adult deacon group.

The students have also helped in our experiments with an evening service. At one time the young people conducted the entire program, except for the sermon. But, like all ideas, this had run its day and the students and older members alike began to feel that this service ought to have something in it for all ages so that it could serve as a common meeting ground for young and old. We have tried various types of worship services and the student contributions, especially in the field of drama and music, have been invaluable.

Music has been the one area in which we have most adequately tied the available student talent into the regular church life. We have a student choir of 40 voices under the direction of the head of the voice faculty at Stephens College.

*Idris W. Jones, assistant  
pastor of the Columbia  
church*



*The Student Center maintained by the First Baptist  
Church of Columbia, Missouri, for its ministry  
with college students*

They render a great service to our morning worship period.

Student members in our church are also getting valuable training in interdenominational cooperation. A Student Religious Council is made up of representatives from all the student religious organizations, both Protestant and Jewish. It is a source of satisfaction to us that two out of the last four presidents of the S.R.C. have come from our Baptist group.

Operating as a local Baptist church gives us an added advantage. We do not need to make our young people's work exclusively for students. We try to encourage working young people as well as the many who through no fault of their own are not working, to join in the activities. With all types in our young people's work our discussions on the Christian solution for current social problems have been far more practical than they might otherwise have been. And I think it is safe to say that acquainting the student with the problems of a working church suffices to make him more, rather than less, ready for work in the church back home. We have no way of keeping an accurate record of those who retain their interest in institutional religion after student days, but, judging from letters and student comment, I am led to believe the number is large.

However, there are a few cases where a student who has been a good church member here, does not prove so after he or she graduates. In many instances it is more the fault of the church back home than that of the student. One young woman who had done excellent work in religious drama while here, went home and offered her services to her pastor only to be put on the committee in charge of arranging pulpit flowers.

Nor is indifference to ability and talent the most serious problem that often faces returned students. All too many churches are unwilling to make changes. Not long ago a young man and his wife dropped in for an evening call. He is an athletic coach in a nearby town. While here he was prominent in our student program. After some stocktaking of what college had really given him, the conversation turned to his present religious interests. He still was keenly interested in religion but he had lost all contact with

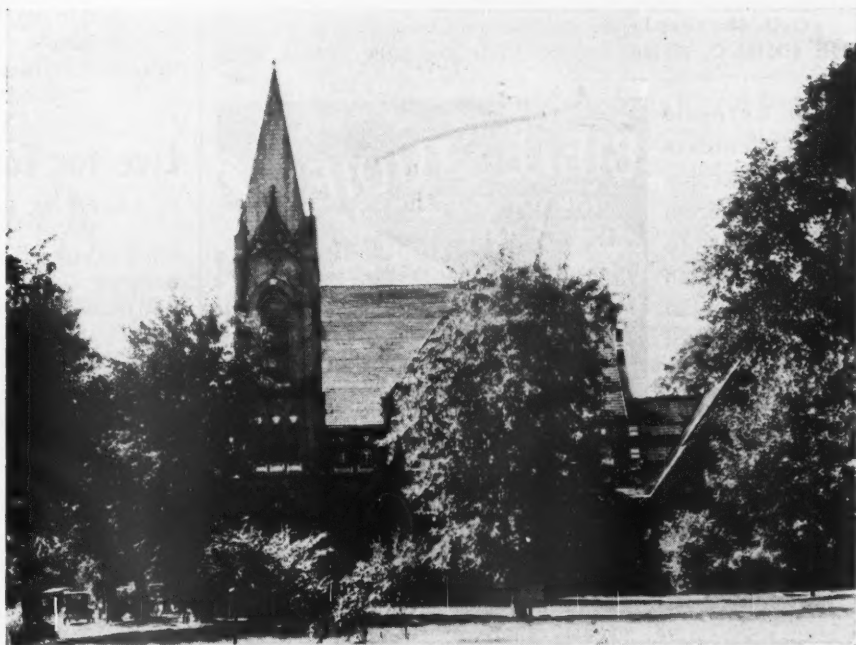
the church. "I've no doubt it is mostly our fault," he said, "but we've tried every church in town and we simply cannot make a go of them. They are all run by older people who have no use for anybody under 30 and they aren't willing to entertain any new idea—not even something as tame as a new carpet, much less a modern approach to religion. We've tried. We went several times to each church but things were dead and when we tried to start anything, the Ladies Aid froze us cold with their icy stares."

Fortunately this case does not represent the majority. Nevertheless I hear that type of comment often enough to make me eager to put the problem before all churches who are on the receiving end for college graduates. While they are here we try to give them every opportunity for self expression. We urge them to experiment and try their own ideas. It is only natural, then, that when they return to churches in their own communities they will want to put some of their ideas to work again. When they meet nothing but icy stares it creates sheer tragedy, not only for the student, but also for the church.

One of the things we have constantly to guard against is the danger involved in too much program. We have discovered that informality has far more appeal to a schedule-ridden young person than anything else. In an effort to get better acquainted with the young people Mrs. Abernethy and I established an open house custom after the Sunday evening service. From 75 to 100 students would come over about nine o'clock and sit crowded on the floor of our small bungalow. The last usually did not depart until midnight. What we did was decidedly impromptu, in contrast with the planned meetings of the rest of the day. And therein evidently lay the open house's special charm. We sang anything that suggested itself. We usually called for and obtained a display of whatever talent was present. We read poetry and closed with the playing of a symphony. Afterwards these young people went into the kitchen and helped with the dishes. The informality of the home atmosphere and the spontaneity of it all seemed to make the affair popular. The coming of our baby meant that we had to temporarily shift the open house to the Student Center where

unfortunately it quickly lost its appeal. The hospitality of a home to youngsters away from home is an open sesame to their affection. Many of our Church members invite students, especially foreign students, to their homes for a meal or for an evening. It is one of the most practical expressions of the Christian spirit that we have available to us.

No one is more aware than I am of the much more that could and should be done to minister to the religious life of the young people in our university centers. That is one of the things that makes the work of the university pastor so challenging. And no one cherishes more earnestly the hope that our denomination will continue to sense the importance of this vital task.



*The First Baptist Church, Columbia, Mo., in its picturesque setting*



## THE LIBRARY

*Reviews of Current Books and  
Announcements by Publishers*



*A Christian Looks at the Jewish Question*, by JACQUES MARITAIN, is an illuminating study of anti-Semitism by a celebrated Roman Catholic philosopher of Paris. The author reviews the Jewish problem as related to specific situations in various countries, discusses the dispersion of the Jew from the viewpoint of its divine significance and concludes with a factual study of the tragic condition of the Jew in certain parts of Europe today. There is rare irony in his conclusion that Naziism, in asserting the Nordics to be a

chosen people, have borrowed a main idea from the Jewish Old Testament but have merely produced a "naturalistic corruption of the supernatural idea of divine election," and likewise that the Communists, who reject all religion, have nevertheless taken and denatured the idea of "universal salvation and human brotherhood" which the Christian finds in the New Testament. A much larger book by this author would be welcome, particularly in setting forth more in detail his basic thesis that the Jew is the victim of a

triple anti-Semitic attack, economic through the rise of autarchial and state capitalistic régimes, political in the development of various types of totalitarianism, and spiritual through the upsurge of various modern paganisms which cannot tolerate a people who continue to "pay tribute to the sanctity of the personal and transcendent God." Here is the basic philosophy that underlies today's anti-Semitism. It is a remarkable book in that within the space of its 90 pages so much has been said. (Longmans, Green & Co.: \$1.00.)



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**The World's Great Catholic Poetry**, compiled by THOMAS WALSH, is an imposing collection of Catholic poems, gathered from all sources, including translations from Spanish and South American poetry, that covers the range of the centuries from the first down to modern times. Here is inspirational reading for the Roman Catholic and also for the Protestant. Many poems could be read in a Baptist devotional service and nobody would possibly imagine that their authors were Roman Catholics, as one example, "While to Bethlehem We are Going," written in 1601 and translated from the Portuguese, is one of the most beautiful Christmas poems ever written. And a pastor who seeks something comforting to read to people who approach the end of life's journey, will find "The Last Hour" superbly appropriate. And what Baptist is aware that the famous "The Lost Chord" so often sung to the music of Sir Arthur Sullivan is a Roman Catholic poem? For people who love poetry this would make a splendid gift. (MacMillan; 583 pages; \$1.69.)

**Filled with the Spirit**, by RICHARD ELLSWORTH DAY, is a book of devotions. Dr. Day created an individual place for himself in religious literature by his original and unusual biographies of Spurgeon and Moody. After four years of Bible research and homiletical meditation, the present volume ap-

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## The Graphic Bible

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\*Price tentative

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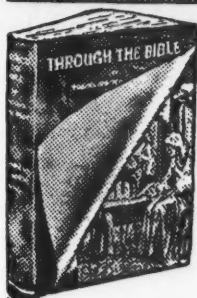
them during the day, and carry the whole day in the practice and atmosphere of prayer." But the number of hours in a day is limited everywhere. The dedication to the late Dr. A. M. Petty is a merited remembrance. The book has 365 pages, one for each day, with Scripture and Dr. Day's Commentary. It is a rare source-book for sermon, suggestion or meditation, for Dr. Day is his own expositor, commentator, theologian, counselor and critic. He is original, quick to see a point and to adorn a moral. He is pronounced in his belief in the immediate guidance and leading of the Holy Spirit,

and in the New Testament predictions of the Second Coming. His selections open many Scripture passages that will be new to readers generally. The accompanying

words are pertinent, friendly and familiar, like family talks. The thoughtful reading and daily companionship of this book of devotions cannot fail to make for human happiness and brotherly love. (Zondervan, 365 pages; \$1.50.)

*American Tomorrows* by WAYNE C. WILLIAMS discusses the future of the American nation. The author begins with the growing national self-consciousness as a powerful factor in favor of a successful future. Then in succeeding chapters he considers other factors, such as employment, the growth of cities, the trend of population and international relationships. The questions of the survival of democracy and the length of life for the nation are weighed with careful analysis of the elements that are both favorable and unfavorable. The picture of the future is a fascinating one, provided the home, the school, the church, free institutions can be preserved. The discussion is such as to inspire the best devotion of every thoughtful citizen to the achievement of a great national destiny. (Revell; 192 pages; \$1.50.)

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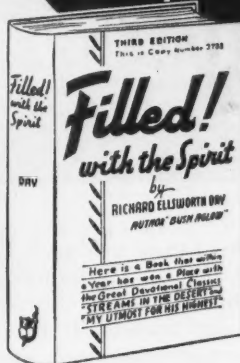
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*The Religion of the New Testament*, by ERNEST WILLIAM PARSONS, discusses the problems of New Testament criticism and interpretation in simple, nontechnical language readily understood by laymen. The author sees Christianity as it appears in the New Testament "as a vital religious movement in which devoted and devout men were asking questions and solving problems, interpreting facts of history and of experience, and always seeking redemption and salvation." He emphasizes variety of approach and interpretation among the writers, taking up in turn the religious faith and outlook of Jesus, of the pre-Pauline Christians, of Paul, of the synoptic gospels, of the epistle to the Hebrews, of the apocalypse, of the Fourth Gospel, and of the pastoral and general epistles. Inevitably not all of the conclusions will be accepted by everybody, but they are presented with frankness and clarity and are suggestive. Students who wish light upon the circumstances out of which the various New Testament writings arose, and who see the New Testament as a library of writings of great range and variety, produced by a living and growing faith, will be stimulated by this book. The author is Professor of New Testament Interpretation at the Colgate-Rochester Divinity School. (Harper and Brothers; 266 pages; \$2.50.)

*The Conversations of Jesus*, by FREDERICK K. STAMM, is an exposition on the various conver-  
(Continued on page 637)

#### A Correction

An error was made in listing the price of Dr. Coe Hayne's new book, *Cry Dance*. The price is \$2 per copy and not \$3 as was incorrectly stated in the November issue. The book is published by Harpers and is on the National Missionary Reading Program for the current year.



A copy of the January-March 1940 issue of *The Secret Place* makes a practical and helpful Christmas or New Year greeting for pastors, deacons, superintendents, teachers and other church workers to send to their members and friends. It is so different, so much more valuable than the ordinary greeting card, and it costs no more.

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MISSIONS 12-39



# FACTS AND FOLKS

**Miss Sigrid C. Johnson** is the 31st Baptist missionary to be honored by the British Government with the Kaisar-i-Hind medal for "distinguished service" in India. As a missionary of the Woman's Board she sailed for India in 1916, and has since then been serving as a missionary nurse at the Clough Memorial Hospital in Ongole. She is an alumna of Kalamazoo College and a graduate of the University of Michigan Training School for Nurses.



**Last year** the two Baptist hospitals (one maintained by the Woman's Board) in Suifu, West China, a city of 200,000 inhabitants in an area having a total population of more than one million, took care of 50,000 visits to the clinics and treated 1,200 patients in the wards. The trained teams of the Maternity Division assisted at the birth of more than 400 babies, in addition to taking care of mothers before and after confinement. "The two hospitals are located on the same street," writes Dr. C. E. Tompkins, "and form the recognized Medical Center for this whole section of China."



**For the first time** in its collegiate history of 72 years, Storer College, Harpers Ferry, W. Va., granted degrees at its commencement last June. This college for Negroes has enrolled this year the largest freshman class in its history, an increase of 32% over last year's class. During the summer vacation season the dormitories were thoroughly renovated and refurnished, buildings were repainted and the library and the laboratories received much needed additions in books and supplies.



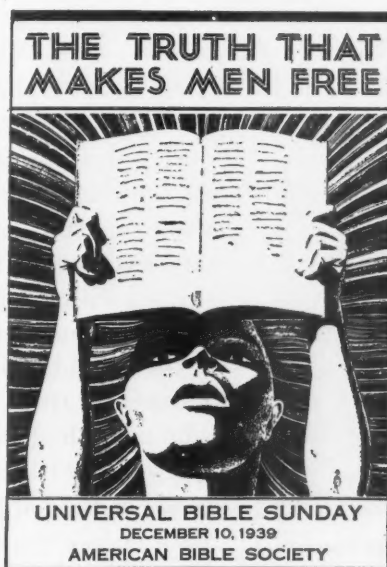
**Franklin College** opened the collegiate year with the largest

## News brevities reported from all over the world

student body in 13 years. Not since 1926 have so many students attended Franklin college. There are 354 students enrolled this year

### It Was Sent to 100,000 Pastors

**The new poster**, reproduced on this page, was prepared by the American Bible Society to promote the annual observance of Universal Bible Sunday, which this year falls on December 10th. Copies of the poster were sent to 100,000 pastors throughout the United States. This year's theme for Bible Sunday is "The Truth That Makes Men Free." A free copy of a booklet written by President John Alexander Mackay of Princeton Theological Seminary will be sent to any pastor on request. Dr. Mackay treats of the relation of the Bible to human freedom and traces the part played by the Bible in securing the principal liberties which are today being suppressed in so many areas throughout the world.



which compares with the peak year 1926, when 369 were enrolled. And that record may be exceeded in the second semester. Students this year come from 16 states in the United States, from the District of Columbia, and from the Panama Canal Zone. President W. G. Spencer writes that another row of seats across the chapel had to be added in order to find places for all at chapel services. The college faculty has also been enlarged by the addition of two instructors. For three years Franklin College has been carrying a monthly announcement in *MISSIONS*. (See page 480.) It pays to advertise!



**The Chicago Baptist Institute** for the training of Negroes, under the direction of Dr. H. M. Smith, will shortly move into its new quarters on 3816 South Michigan Boulevard, in the heart of Chicago's Negro section. A magnificent brownstone house was recently purchased with funds contributed by more than 200 white and Negro Baptist churches in the Chicago area. The list includes churches of other nationalities, Russian, German, Mexican, etc., thus indicating the wide-spread inter-racial interest manifested in this project.



**The National Baptist Convention** of Nicaragua has appointed a third full-time worker. This was a decided forward step of faith as money has greatly depreciated in value, and salaries have not increased. The Convention chose for its motto, "For Christ and for Humanity." In the face of many difficulties the Convention at its recent annual meeting voted to continue work in El Salto, to continue the school and to establish a worker in Chinendega, not far from the seacoast.

# Trailer Evangelism in Cyclone and Heat

*Terrific prairie heat above 100 degrees, hail storms, heavy rains and slippery roads are in sharp contrast to the midwinter conditions described on page 600 by a Minnesota pastor who crossed over into Canada*

By OTTO E. HANSEN

**A** GAIN we have been put on the prairies with our gospel tent. My family accompanied me, and we traveled and lived in our trailer.

It is not always sunshine and calm on the prairies. Not far from where our gospel tent was pitched, a cyclone demolished 30 barns and homes. At some places the thermometer had been as high as 114 degrees for days. During the storm our big tent was laid on the ground and tied down, but while the blast lasted we expected at any moment to have the trailer sail away, with us in it, like the chariot of Elijah. Although the trailer stood only 20 feet from the tent, when the storm came the dust made it impossible to see the tent. The rain was preceded by hail, so we had to protect our trailer windows with pillows to keep them from breaking. In this storm the tent fared badly, receiving a large slit in the top and ten rips in the side walls. It took us an entire day to repair the damage.

On the road on another occasion, we ran into a veritable cloudburst. The road was under repair



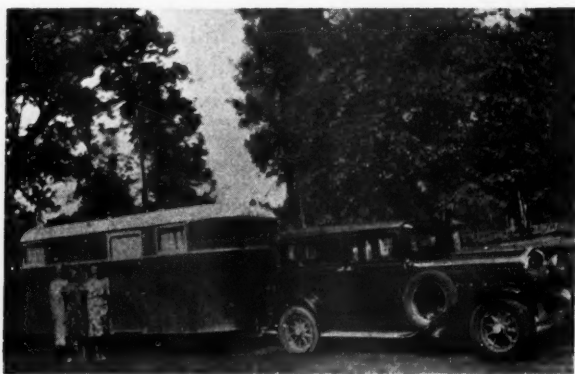
*Rev. and Mrs. Otto E. Hansen repairing the tent that was damaged by the cyclone*

and was being resurfaced with gravel and tar. Two trucks had slid into the ditch right ahead of us. There were repeated cries of warning and anxiety from the family when they thought that we also might end in the ditch. But we plowed through safely. I was particularly anxious about one stretch of the road — eight miles of very slippery clay, and the gravel at both ends very wet. Fortunately the clay was absolutely dry.

In one place a big boy about 14 came to our Daily Vacation Bible School. When I asked his name the answer was, "I can't learn anything." Evidently he had learned that lesson well. We gave him John 3:16-18, 36 to memorize. He learned that to perfection and gave it as his testimony at the closing program. It was a treat to witness the elation of his parents.

In another place an entire family decided to become Christians. A boy of 13 accepted Christ during the morning sermon. Two older brothers, 20 and 23 years old respectively, with their younger sister, gave their testimony. On Thursday evening, after the service was over, we prayed with the father also. "What a wonderful change in our home!" writes the mother.

On a Sunday afternoon in the Pembina River I baptized three young women. One bystander who never had thought of being baptized was so impressed with the beauty, dignity and significance of the baptismal service, that he took the same step in the evening. The three girls are now attending the Northwestern Bible School in



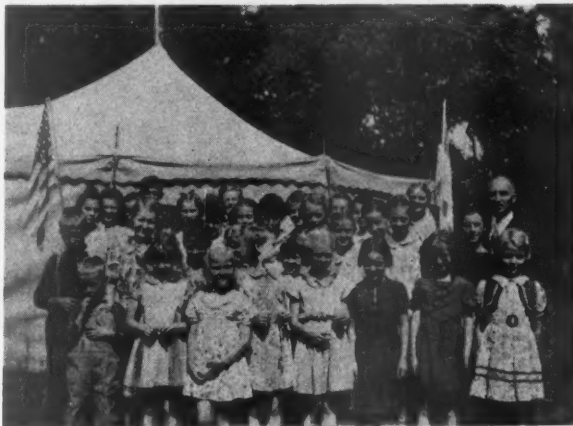
*The automobile and the trailer in which the Hansen family live while on their evangelistic touring*

Minneapolis. Another girl has entered the Northern Baptist Theological Seminary in Chicago. This is only part of the fruit of the summer's ministry. These and other young people bring back to their communities staunch faith, Christian life, and devoted service, all of which are so sorely needed.

Our Daily Vacation Bible Schools were held in communities where such schools had never

been heard of before. The Bible conference at Crystal, North Dakota, may be the beginning of new life for that church. There were 13 known conversions.

We wish the results had been greater, but we have worked harder than during any previous year. The places we visited were new and small and our work was somewhat in the nature of pioneering.



*One of the Daily Vacation Bible Schools conducted by the Hansen family during a North Dakota tour*

## What Will Happen at Granville?

*A significant conference on the campus of Denison University, December 27-30, should result in a new adventure in cooperation*

*Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions*

ON the campus of Denison University, Granville, Ohio, December 27-30, will occur an event toward which leaders of Baptist youth have long dreamed. It will be the realization of a dream of an inclusive fellowship of all Baptist young people, who have been grouped in certain ways, challenged by various objectives and influenced by strong loyalties. The dream has sharpened in vividness against the disrupting reality of the day in which youth is now living. In so many areas of the world youth is being marshalled by tragic purposes and mobilized by leaders whose dream is power at the cost of brotherhood.

By ELSIE P. KAPPEN



*Mr. Edwin Phelps of the B.Y.P.U. and Mr. Richard Hoiland of the Publication Society in conference with a group of young people*

Therefore with hope and uplift of spirit we contemplate young people representative of youth interests in our churches gathering at the

season of the year which commemorates the coming of a new way of life for men. Baptist youth united for Christian brotherhood throughout the world! However it is phrased, some such ideal must lie in the heart of youth in days like these. And now it is to be given expression and form.

At Milwaukee in 1938 the Northern Baptist Convention provided for closer coordination of young people's work through a new national youth agency under the guidance of the Council on Christian Education. It is to be broadly representative of youth groups and of such a character as to include all youth in its plan; it will have a name expressive of this inclusiveness; it will be an avenue for keeping in touch with the mind of youth, enriching their total pro-





*Miss Irene Lyons, front row second from the left, of the B.Y.P.U., with a bright and enterprising class at one of last summer's assemblies*

gram and enlisting them in the work of the denomination; it is to include young people under twenty-five years of age.

The action at Milwaukee assured that this new plan did not mean the abandoning of any youth organization in churches, states or other areas. On the contrary, they will continue their work fully and freely under the guidance of the new organization. The American Baptist Publication Society, in its work in Sunday schools, represents one type of youth work; the Baptist Young People's Union is another type; the missionary groups like the Royal Ambassador and the World Wide Guild constitute still another. In the new plan each will be taken into account. Through the united effort the particular strength of each will reach more widely throughout the youth of the denomination.

A certain procedure was outlined. A temporary Youth Council, approximately 150 in number and reflecting the youth groups and interests in the various state areas, will meet at Denison, December 27-30. The decisions there reached are to be brought to groups of Baptist young people in the state areas for suggestions and action.

Eventually the findings and recommendations together with those of the states will be presented to the Council on Christian Education for final action.

Careful plans for the selection of delegates from the states and for financing their attendance at Denison assure a qualified leadership group, thoroughly representative

of youth groups in the denomination. A program of inspiration and fellowship has been projected. But the major part of the three days will be given to the discussion, by young people themselves, regarding the plan of the new national organization, its objectives and program of work, and its relationship to other Baptist organizations.

The leaders of the denomination have been dreaming of this new adventure for young people. Now what of the vision of youth? There lies the secret of the whole matter. The realization of something worthy to claim the abilities of youth, vital enough to challenge devotion will rest with the vision in the heart of youth. Two questions which young people will be considering reflect that vision. What should happen at Denison? What will happen because of Denison?

Gifts of prophecy are not mine. The Youth Council will make its own determinations. But contact with young people in our denom-



*The Newburyport Chapter of the World Wide Guild, reflecting race fellowship in its membership. The Negro girl is president*

ination reveals three things that may be in the mind of youth as they take the first steps in a new and growing adventure.

Youth desires a *fellowship* in which to share. It can be revealed in an organization expressive of the cooperative spirit. Each group may make its distinctive contribution to the new inclusive one and in this new fellowship know a larger life and a richer development. Building together is the ideal. It can be a demonstration of brotherhood in a disunited world.

Youth desires a *cause* for which to live. Youth wants purposes that are alive and touch wide horizons; that require creative action and devotion. A constructive program of development and service that calls out life at its best will receive allegiance.

Youth desires a *loyalty* at the center of life, a confident faith that meets the moral and spiritual needs of a confused and uncertain time, a conviction about values that make life worth the living. Above all youth requires a personal-

ity on which to base faith, a leader to follow. Christian young people believe that leader is Jesus Christ.

If these are some of the visions of youth for a new adventure they will become increasingly clear and be made articulate at Denison.

God grant us wisdom in these coming days,

And eyes unsealed, that we clear visions see

Of that new world that He would have us build,

To life's ennoblement and His high ministry.

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# MISSIONARY • EDUCATION

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THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

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## The World Day of Prayer

Our theme in Missionary Education this year is "Christ and the World Community." What better way for us to show our community spirit in Christ than to observe the World Day of Prayer on *February 9, 1940!* Each year, beginning in the islands just west of the date line in the Pacific Ocean, prayer is observed by men, women, and children hour after hour until the folk on the islands just east of the date line close the day with the last prayer. This means that every hour for the 24 at some place in the world, Christians are praying in behalf of brotherhood and peace.

Last year at Paidpalli in South India 100 women gathered at the Church on the Rock to report their year's activities and to plan for a new year. They observed the World Day of Prayer by singing the field song of the societies, "I Would Be Like Jesus," and reciting from memory the 13th chapter of First Corinthians. Through the drama

on drink which was presented by the Hanumakonda women, several people in the audience promised to give up drink. Naturally the folk went back home rejoicing in the blessings of the gathering.

Programs entitled "In Quietness and Confidence Shall Be Your Strength" have been prepared by the Council of Women for Home Missions. These will sell for two cents each, or \$2 per hundred. There will be available a poster (10 cents) and a Handbook (10 cents), the latter to contain general information, material about projects, and suggestions on how to use the programs.

Observe a period of prayer with the millions of Christians praying for the church of Christ around the world that day, even though you do not use the prepared programs for the *World Day of Prayer*.

### Missionary Birthday Cards

A church in Eugene, Ore., observes birthdays in a unique manner. Every member of the Sunday

school has a birthday twin in mission service. On each side of a card  $7\frac{1}{2} \times 9$  inches are placed information and illustrations about the field and the missionary whose birthday falls on the same day as the member of the Sunday school. In this way a personal relationship is developed between the mission field and the recipient of the card. Two copies of each piece of missionary literature will be needed to prepare these cards. Thus, every item on each page may be clipped and pasted without spoiling material on the reverse side.

### Materials Available in December

*Christmas Edition of the Reading Program.* A list of new books to receive credit in the reading program of 1939-40. In addition, suggestions for leaders of different age groups. Order from the Department of Missionary Education. Free.

*Graded Sunday School Stories on Foreign Missions.* 15 cents each, 35 cents per set: PRIMARY—*The Sky Looks Down*, by Mrs. Garner S. Odell; JUNIOR—*The Golden Cord*, by Mrs.

Aimee V. Kilgore; **YOUNG PEOPLE AND ADULTS**—*Missionary Facts about Baptist Work Abroad*. Order from the Department of Missionary Education.

*The Book of Remembrance (1940)*. Order from Baptist Literature Bureau. 25 cents.

*The Spectrum*. January Book for 1940. Order from Baptist State Boards of Promotion. 5 cents.

*Home Mission Map of North America*. 36 x 48 inches. The schools and mission stations of the Baptist Board of Education, and the two Home Mission Societies are marked on this map. Order from Baptist Literature Bureau. 15 cents.

#### Books at Reduced Prices

The Department has on hand books which have been on the reading program. Because they are slightly shelf-worn they are reduced in price for quick sale. Orders will be filled while the stock lasts. The titles are as follows:

#### ADULT

*Preface to Racial Understanding*  
(cloth) ..... \$.50

*Salting the Earth (Japan)*  
(paper) ..... .15

*Moving Millions (cloth)* ..... .50

#### YOUNG PEOPLE

*Story of the American Negro*  
(paper) ..... .25

#### JUNIOR HIGH

*Tales from India (paper)* ..... .25

#### JUNIOR

*Building the Americas (paper)* .25

*Shera of the Punjab (cloth)* .... .50

#### PRIMARY

*The Call Drum (Africa) (paper)* .15

*Joe Lives in the City (paper)* ... .15

*Bhaskar and His Friends*  
(paper) ..... .25

*All Around the City (paper)* ... .25

While the stock lasts, you may purchase a large *Wall Map of North America* (36 x 48 inches), locating all Home Mission stations—for only 15 cents. This is a bargain and a valuable addition to your missionary tool chest. The map may be ordered from the Baptist Literature Department, 152 Madison Ave., New York, N. Y., or from any branch of the Publication Society.

next summer's camp. The three periods will run from July 1 to July 13, July 15 to July 27, and July 29 to August 10.

#### Electric Map

Mr. A. Edwin Wells, of Lowell, Mass., has prepared a mimeographed sheet of instructions for wiring an electric map. This may be used as a project for boys. Detailed information is given and diagrams are shown. The sheet of directions may be obtained from the Department for ten cents. We recommend the use of the new *Home Mission Map of North America* (15 cents) which shows the schools and mission stations of the Board of Education and the two Home Mission Societies, or the *Picture Map of the World* (Friendship Press, 50 cents).

#### A Standard of Excellence

The High Counsellor of Rhode Island, Harold L. Brown, has prepared a Standard of Excellence for Rhode Island Royal Ambassadors. When goals are set, youth is challenged to achieve. A yardstick of similar nature might be adapted for use in Royal Ambassador chapters in other states.

#### A Great Saying

On the wall of the Roseville Baptist Church in New Jersey there is a bronze tablet marking the pew of Sumner Francis Dudley. It was placed there by the International Committee of the Y.M.C.A. in honor of Sumner Dudley, who founded the first Y.M.C.A. Boys' Camp in America in 1885. Before entering "Y" service as a secretary, he served as trustee and Sunday school superintendent of the Roseville Baptist Church. The tablet bears this inscription: "Never attempt any work with boys except it tends permanently to advance the Kingdom of God."

## ROYAL AMBASSADORS

#### From Maine to California

Field Secretary Floyd L. Carr is planning a trip to the West Coast during January, February and March. This is the first trip of this kind that he has made in several years. Royal Ambassadors and workers with boys in the Far West are urged to take advantage of this unusual opportunity to hear about the missionary education program for boys and to confer about methods and materials.

#### A Chain of Camps for Baptist Boys

In connection with Mr. Carr's projected tour of the West a new preliminary leaflet will be issued which may be used by camps for

Baptist boys across the country. The two outside pages will be devoted to general information regarding the purpose and program of boys' camps. The two inside pages will be left blank in order that the local directors of the camps may insert any general information they desire. We have enlisted the coöperation of camp directors in different parts of the country in order that the leaflet may be helpful to many. For information about this leaflet address the Department.

The booklet for the Royal Ambassador, Boys' Camp at Ocean Park, Maine, is already available. We hope that the High Counsellors will begin soon to enlist boys for



### Ohio State Enlistment

Baptists of other states will have their eyes on Ohio this winter because of the plans for a state-wide Every Member Enlistment which have been inaugurated there under the joint leadership of Promotional Director Paul Judson Morris and Dr. W. H. Bowler. In the early autumn Ohio laymen held their annual retreat in Granville, and they gave Dr. Bowler an hour on their program to talk about the Enlistment. The laymen were attentive listeners and were won to active support of the Enlistment as a state project. Afterwards Dr. Bowler made the rounds of associations and when the Ohio Baptist Convention met, the third week of October, the pastors were brought together to hear the plan for a simultaneous effort throughout the state. The pastors received the message in a spirit that insures their effective coöperation.

When Dr. Bowler went to Ohio at the beginning of September it was with the understanding that he would put in two months in that state, but so much interest in the Enlistment has resulted that he was urged to continue his work there through the winter and he agreed. In these meetings the procedure included a dinner for the pastors and a general discussion around the table. In no other state has there been quite such long range planning for a united approach of the churches to the Every Member Enlistment, and throughout the Northern Baptist Convention Ohio this year will be looked upon as a testing ground for ideas which, if successful, are sure to be accepted in other states. Dr. Bowler is greatly enjoying his experience in the Middle West. He is really a specialist in the Every Member Enlistment, having acquired his knowledge through many years of study and experi-

ment, and it will be surprising if Pledge Week, April 14th to 21st, does not reflect in the reports from Ohio, the influence of the vigorous program adopted there.

### Baptist Education Day

Northern Baptist churches have been asked to observe Sunday, December 31st, as Baptist Education Day. The Board of Education suggests that some of the students who are spending the Christmas holidays at home be asked to speak to the young people's classes and tell what they have found of value in their college experiences. At the morning service the pastor might preach on the value of an education or he might tell the story of the work of the Baptist Board of Education, for which he could secure ample material from the office of the Board in New York. A further suggestion is that on Sunday evening the young people's meeting be put in the hands of students.

## ***This Year . . . BAPTIST EDUCATION DAY Comes on Sunday, December 31st***

Thousands of our Students will be coming home for the holidays. • For hundreds it will be the first home-coming. Let our churches give them a great welcome. • Perhaps you will arrange a reception or an afternoon tea. • It will assure them of the church's interest in them and bind them to the home church.

### **The Board of Education of the Northern Baptist Convention**

**152 Madison Avenue  
New York City**

**Room 2100**

**Annuities and Gifts for the work  
of the Board of Education will be  
gratefully received.**

**Address: FRANK W. PADEFORD  
Executive Secretary**



# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*

## Good Tidings to All People

**I**T WAS 1,900 years ago in Bethlehem. "Good tidings to all people." So ran the Angel's message. Why has it been so long in getting to the "all people" of the continent on which it was first heard? In this year 1939, some will be hearing the good tidings for the first time, as messengers take the gospel to distant villages; some will have to wait yet another year, and some will pass out of this world never having heard it at all.

### *By Radio to Belgian Congo*

When you tune in your radio for Christmas music, Miss Mary Bonar of Benza Manteke, Belgian Congo, may be listening with you! Last year she said: "We have enjoyed our radio most of all during this Christmas season. It has been quite hot here, so it was thrilling to hear weather reports from Europe and America. How we have enjoyed the Christmas music! One evening I took the radio over to school. About 150 of our people gathered around. We first had Berlin, then London and America, at Pittsburgh, Boston, New York and Washington. The Christmas program from Lafayette Square in Washington came through perfectly. Between radio programs we sang the same Christmas songs in Kikongo. At midnight we had our prayer service and went home."

### *Poinsettias and a School*

While Swatow, South China, is now in Japanese-occupied territory, our missionaries are still carrying forward the work. Miss Dorothy Hare has written from that station: "To satisfy my curiosity today I counted the big red

poinsettias in our yard. They numbered 211—of all sizes, many of them over a foot across and some of the bushes higher than our porch. They are surely a beautiful, Christmasy sight.



*The Nativity, portrayed by students at Mothercraft School, Shanghai*

"I have just visited a school in a small Chinese village. Only last year was it possible to get it started there with one of our fine Chinese Christian women as teacher. Today 50 children were packed into one small room. They sat three on a bench, with ages ranging from seven to 24. It is bad enough in country schools at home to have several classes in one room, but when *all* the students of *all* the classes do *all* their studying out loud—well, I was glad it was not I who was teacher! She was managing beautifully, however, and seemed to think nothing of the

confusion of noises. It was proof that all were working hard. Besides other lessons the pupils were memorizing the whole Christmas story, word for word, to give as their share in the church Christmas program. Certainly that school is God's instrument to make His way known to those villagers."

### *Christmas in China*

A new piece of work in the Baptist Church at Shaohsing, East China, is a free school for very poor children carefully selected from all over the city. Miss Ellen J. Peterson tells of their Christmas service to these children: "I suggested that the women raise what they could among themselves and have some padded garments made for these poor children. They eagerly took up the idea and raised about \$16 (*Chinese money*). I added \$11.76 from a group of juniors in Washington State to which I added enough of my own to make it total \$15. With this we bought cotton cloth, cotton batting and hired women to make the garments. The Industrial Mission supervised the work. We had just started on this when I received a gift of \$12 (*U. S. money*) from a Sunday school in Quincy, Mass., and I decided to use that also for this purpose. Before Christmas we had 55 padded trousers and 51 padded jackets finished. The pastor's wife and the teachers of the free school gave the garments out to the most needy children. The members of the church provided small gifts for these children at the Christmas service held especially for them and their families on Christmas night. The Short-term Bible School of 86 women bought oranges for them. All were treated to sweets, the gift

of two missionaries. These children are not only hearing of the love of Christ, but they are experiencing it in a real way. Who knows what the result will be for the Kingdom!"

#### *A Sober Christmas Season*

From Suifu, Szechuan, West China, Miss Myrtle C. Denison writes: "The Christmas season passed off more soberly than usual and, I think, showed more of the real Christmas spirit than ever before. The annual Christmas dinner was omitted, but tickets were sold as usual and about \$100 was raised for war sufferers. Our people now realize that although they still live in comparative comfort, many in other parts of China are suffering bitterly. Many of the church people are setting aside a cent a day for relief work. Over \$100 has already been raised in this way. When one remembers what pittances many of them have to live on, one is greatly moved at the generous response for those in need. The students of the Girls' Middle School, instead of receiving Christmas gifts, bought the presents which were to have been theirs, and thus raised \$104. This money was used for refugee relief at the orphanage which is being established here as a memorial to Dr. Herman C. E. Liu, martyred president of Shanghai University."

#### *The HOPE of Christmas*

The destruction and tragedy wrought by bombs has come to West China. Yet the eternal hope of Christmas for "peace on earth among men of good will" is being strengthened through the work of missionaries. One of them writes about the Cecelia Kindergarten at Suifu: "Teachers and children have been very ready to contribute to the relief of the thousands who are suffering in the war-ridden districts. . . . Now as we approach the Christmas story for the first

time, we pray that it may be brought to them in a spirit of love and joy, and that it may find a place in their hearts and minds which shall never be forgotten."

#### *First Concert in Bacolod*

In the Philippine Islands May Coggins is serving at Bacolod. "I wish you folks might have heard our Christmas concert. It was the first thing of the kind ever held in Bacolod and, in spite of a rainy night, we had a church packed, with 80 people on the platform, a student choir of 34 voices, a women's chorus of 16, and a junior choir of 20 precious little primary kiddies who sang 'Away in a Manger' exceptionally well."

#### *Joy to Hearts in Burma*

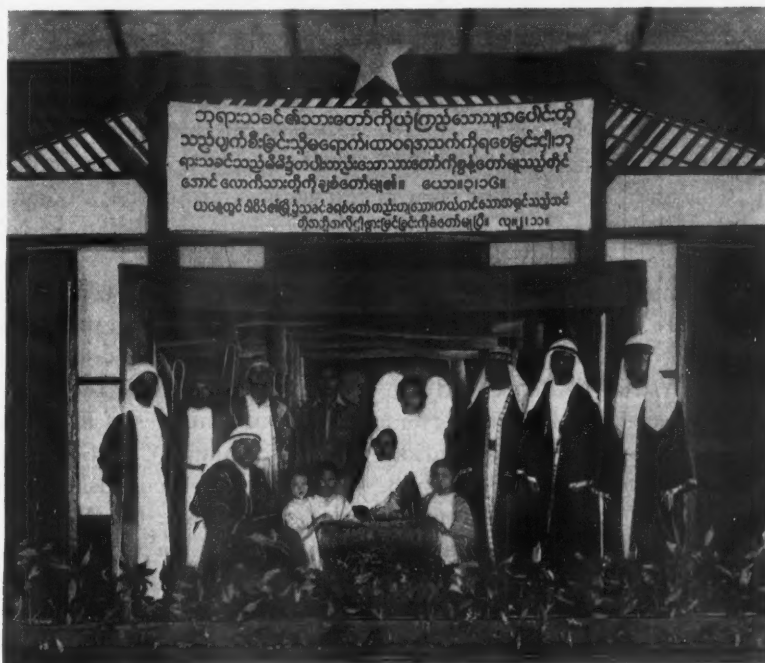
Each White Cross package which has been sent to Nyaunglebin, Burma, whether it contained pictures, bandages, sewing material, books, toys or other gifts has brought joy to many hearts.

Miss Hattie Petheram passes on these messages to Northern Baptist women: "We are the girls of

the Home Art School who use the sewing materials you have sent. We are very pleased to get the knitting needles and crochet hooks. We like the pictures. Each of us teaches a class in the primary Sunday school. We use many pictures to help tell about Jesus."

"We are the boys and girls in the village schools who have received cards and pictures that we put on the walls of our homes. Our fathers and mothers ask us about these pictures, and we are glad to tell the stories of Jesus that we learn in school."

"We are the little kindergarten children, four and five years old. When our mothers first brought us to school, everything seemed very strange. Then the white teacher gave us toys which our Karen teacher told us came from America. Soon we were no longer strangers. We learned to sing the songs our teacher sang, we listened to the stories and played games. Now we have lessons to do and work for our hands, but when our work is well done, we play with the toys. Thank you very much for sending them."



*The Nativity as portrayed by Karen students at Moulmein, Burma*



# TIDINGS



## FROM THE FIELDS

**O**UR dear Mrs. Westfall is gone! That was the first word in tribute from the missionaries of the Woman's American Baptist Home Mission Society upon hearing of her death on October 9, 1939. To these workers from coast to coast she was, for 28 years, defender, counselor, and faithful friend. Their interests were ever her first concern. No effort in their behalf, whatever the cost to herself, was too great. Her service to them, her love of them, was her life.

It was no accident that Mrs. Westfall was called to occupy the Secretary's chair. As a graduate of the Chicago Arts Institute her ability offered her a career in the realm of art. Socially minded, her activity in several of Chicago's leading clubs extended to civic and reform interests. She was a leader in the establishment of the first lunch club for girls in Chicago, "The Noonday Rest," which provided also evening classes and a summer home. In the local church of which she was a member she became a leader in the Sunday school and served as President of the Woman's Missionary Society. In Christian service her heart found full satisfaction and she made it her deliberate choice from which she never swerved.

In 1907 Mrs. Westfall was elected to the Board of Managers of the Women's Baptist Home Mission Society with headquarters in Chicago. Upon the consolidation with the New England Society in 1909, she was appointed Executive Secretary of the united organization. Through the maze of readjustments which continued through many years and through the difficult period of economic depression

### KATHERINE S. WESTFALL *A Memorial Tribute* By BERTHA GRIMMELL JUDD



*Mrs. Katherine S. Westfall*

her steady hand was at the helm of the Society's affairs. During these years the Society became a cooperating organization of the Northern Baptist Convention; the missions to the Mono Indians in California, to the Piutes at Fallon, Nevada, and to the students at the government Indian school at Stewart, Nevada, were established; the first Christian centers, now numbered by the score, were opened; the interests of the Society were extended to the Central American countries of El Salvador and Nicaragua; Christian Americanization methods ushered in a new department; the New World Movement made its demands on all denominational boards, and the Society's headquarters were removed to New York City. In 1909, the yearly receipts of the Society

were \$112,032.44 and the permanent funds \$21,119.63. In 1937, the budget for the year was \$196,475, and the permanent funds had grown to \$3,104,788. These financial statistics indicate the growth of the work and responsibility of the Society under her leadership. Mrs. Westfall mastered every detail of her intricate task with characteristic thoroughness. She became known as an authority on home missions, commanding the respect and admiration of the leaders in other denominations with whom the Society's cooperation in the Home Missions Councils brought her into close contact.

The members of the Board cherish the memory of her discriminating judgment, keen insight and accurate understanding, no matter what problems had to be considered. Especially do they recall with grateful appreciation the prayers in which she was wont to express her warm personal interest in her associates and her deep concern that the motto of the Society, "Christ in every home," should come true. Her unremitting zeal and her jealous guardianship of home mission concerns were active to the moment of her retirement from office on May 31, 1937. It was peculiarly fitting that the Northern Baptist Convention meeting was held last summer in Los Angeles, where she was living, thus making possible her attendance and renewed fellowship with her many friends.

After only a few days of illness the gates opened to receive her into the better land. At the service in Los Angeles, in a room banked with flowers which were ever her delight, Dr. H. L. Proppe, her pastor, paid tribute to her "sim-

plicity, service and saintliness," and Dr. Ralph L. Mayberry, Secretary of the Los Angeles City Mission Society, after the singing of "Lead, Kindly Light," led in the closing prayer. Then began the long journey eastward to the family plot in Janesville, Wis. There again, as in Los Angeles, friends paid tribute, in a brief farewell service, and expressed the sympathy of many others, far and near, to the members of her family: a daughter, Mrs. Chester D. Freeze of Los Angeles; a son, Charles Westfall of Chicago; three granddaughters and a grandson. So after richly fruitful years her weary body was returned to rest.

Honored and well beloved, our friend has entered into the glory by the faith of which she lived, and has heard the greeting, "Well done, good and faithful servant: enter into the joy of thy Lord."

#### Migrant-Map Luncheon Sets

A captivating luncheon set of 15 pictorial maps, featuring the work of migrants in the United States, has been published by the Council of Women for Home Missions. These are printed in four colors on white paper. The centerpiece, 22 x 14 inches, is a map of the United States showing the various crops in which the migrant families work from one season to another. The place mats, 11 x 14 inches, consist of maps of 14 different states, showing the principal crops of that area, harvested by migrant labor. The use of these luncheon sets in homes, or at club or church functions will carry a vital missionary message to every person present. Price 50 cents per set. Order from the Baptist Literature Bureau, 152 Madison Avenue, New York, N. Y.

Write to the Council of Women for Home Missions, 297 Fourth Avenue, New York, N. Y., for the impressive new leaflet, "Migrants and Menus," free.



*Mr. and Mrs. B.—with the Chinese children who play in their home*

#### Christmas Cheer All Year to Chinese Children

A Christian Friendliness volunteer in New York shares her friendship with a Chinese family who live in a few rooms in the rear of their laundry. Every day this year Mrs. B— has seen her Chinese friends. Christmas lasted for two weeks at Mrs. B—'s home. Before the holidays she had written several of her friends about some needs of her Chinese family. Such lovely gifts came that it took two whole weeks to celebrate. The Chinese living quarters are so small and crowded that the children leave most of their toys at the home of their American friend. Every day the children come to play after school. If Mrs. B— is not at home when they arrive, they know that the door of the sun porch (where they keep their toys) will be open. These Chinese children also loved their vacation at Mrs. B—'s summer home.—*Ruth Maguire.*

#### Bringing Christmas to the Carson Indian School

Most of you think you are busy at Christmastime, but you do not know what it means to be busy until you have been through Christmas on a mission field. From Thanksgiving on, we are

busy unpacking and sorting White Cross boxes. For two weeks before Christmas we do practically nothing but get gifts ready. The first week we sort toys for the small boys and girls. Each child's name is written on a card and the card placed on a chair. When all the gifts are ready to put in gingham bags, some of the employees come up and help. Then one clears away all signs of gifts and the room once more takes on the appearance of a mission. Sunday over, we begin on the presents for the large boys and girls, sanatorium patients, employees' children, colony children, and specials.

Last year we distributed about 650 gifts. On Christmas Day the children came to the mission in groups. We sang carols, had a Christmas story and prayer. It would have made your hearts glad to see the sparkling eyes as the youngsters opened their packages. For many of them the gifts they receive at the mission is all the Christmas they have. In the afternoon we had outside visitors. Each woman received an apron, each man a bandana, and the children a dress and a toy.

The Christmas play, Alden's "Why the Chimes Rang," was  
(Continued on page 633)

# MISSIONS CROSS WORD PUZZLE PAGE

## No. 34—A Gift of God

### ACROSS

1. Sour substances.
5. "our Lord Jesus, that great shepherd of the . . ."
10. "Who gave himself . . . us."
11. "Unto . . . pure all things are pure."
13. "But unto every one of us is given . . ."
15. Brother.
16. Yes.
17. Dweller in Caucasus.
18. "zealous . . . good works."
19. "as the steward of . . ."
20. "They profess . . . they know God."
21. Ruthenium.
23. Mother.
25. Chemical suffix; sea (anag.).
26. "that . . . forth his fruit in his season."
29. Son of Judah.
30. "so that a bow of . . . is broken."
31. Animal.
32. "that he might redeem . . ."

33. "the author of eternal . . ."

34. Sharpens.

36. If.

39. "as he . . . been taught."

40. "who . . . in glory."

43. Norwegian poet.

45. Ancestor of Christ; isle (anag.).

46. "not given . . . wine."

47. "but shewing . . . good fidelity."

50. "a lover of good . . ."

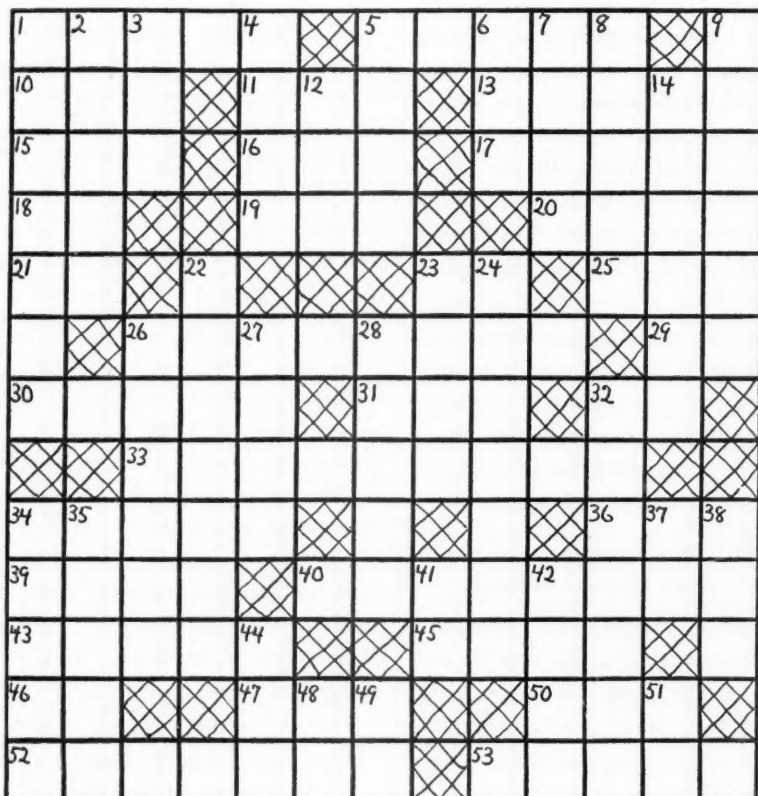
52. He was with Paul at Ephesus; uses art (anag.).

53. Son of Aaron; a band (anag.).

Our text from *Titus* is 10, 11, 13, 18, 19, 20, 26, 33, 39, 40, 46, 47, and 50 combined.

### DOWN

1. Furnishes.
2. Island of Greece.
3. "And . . . also the Jairite was a chief ruler about David."
4. Male deer.
5. "Now the parable is this: The . . . is the word of God."
6. The self.
7. Formerly.



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NO. 46



## Last Month's Puzzle

8. Turkish title.
9. "for the . . . killeth, but the spirit giveth life."
12. Pertaining to a bone near the tongue.
14. Ends.
22. "and . . . upon these slain, that they may live."
23. "For the kingdom of God is not . . . and drink."
24. "exceeding in dyed . . . upon their heads." (pl.)
26. Surrounds.
27. "Love worketh no . . . to his neighbour." (pl.)
28. Clutch.
32. Not tested.
34. ". . . already to harvest."
35. "in . . . by the river of Gozan." 2 Kings 18: 11.
37. "which . . . shed on us abundantly through Jesus Christ."
38. Song.
41. Hebrew letter.
42. Feminine name.
44. Masculine nickname.
48. Liberal Unionist.
49. Left side.
51. Continent.

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## WORLD WIDE GUILD

*Dear Girls of the Guild:*

Christmas bells wherever they ring strike a fellowship chord in Christian hearts the world over. They make a strangely sweet music above the roar of this world's discord. To set more of them to ringing until they make a symphony of joy, overcoming cries of hate and suffering and confusion, is our purpose and our prayer this Christmastide and this Vesper Day. We can voice it together as we sing our theme hymn of the year, "Joy to the World the Lord is Come."

We want Alma Mater with us as we declare our purpose and gather together in spirit. We shall be more conscious of that fellowship as she shares with us the experiences and joys of her lovely Guild trip to Hawaii and Alaska.

To her and to you be the joys bound up in the meaning of Christmas.

*Very sincerely yours,*

*Elis P. Kappaw*

152 Madison Ave., New York, N. Y.

### A Perfect Trip

*My dear Guilders:*

If you all have a Christmas full of the deepest joy it will be no more than you deserve for making possible for Mary and me the glorious trip we had last summer on the wonderful gift you gave us two years ago. We could not have had a more perfect trip from beginning to end, and many, many times we said: "How we wish every person who had a share in that gift could know what fun we are having!"

We were gone seven weeks. Our first adventure was in Yellowstone



*The Nobility at Waikiki*

Park for four days. It was all so beautiful and never can I lose the inspiration I received from that "Old Faithful" geyser erupting every 66 minutes year in and year out. It was beautiful to look at, but the fact that it never missed functioning at the appointed time thrilled me and furnished food for solemn thought.

Never have we been on such a beautiful boat as the S.S. *Lurline*. We had a great surprise an hour before sailing from San Francisco, at finding four friends there to wave us off, Mary's C.W.C. Secretary and her husband, and a former Buffalo Guild girl and a friend. Flowers, candy, letters and cards gave us great pleasure. Our boat stopped a day in Los Angeles and again a C.W.C. Secretary met us at nine o'clock and took us to her home where she had a lovely luncheon for Guild and Crusade leaders. They gave us three dozen gorgeous roses. Five happy days followed across the Pacific on that luxurious boat. Imagine elevators,

shops, entertainments every night, delicious food, balmy air, and smooth seas! Our two and a half days in Honolulu, a veritable land of enchantment, were filled to the limit. How we drank pineapple juice and ate pineapple sticks! The accompanying photograph of your two Ex-Secretaries was taken on Waikiki Beach an hour after our arrival. The leis on our necks were given us before leaving the steamer, but when we sailed from Honolulu each of us had twelve leis and were they heavy! They were all made of real flowers, gardenias, tube roses, carnations, and native flowers, one of the most delicate being the ginger flower. Going over we had one interesting experience, the transfer of two "stowaways" to a freighter which took them back to San Francisco. They were a young woman and a young man.

We had four days in San Francisco between Honolulu and Alaska and two Buffalo Guild girls now living in California showed us the Fair the first night, and it was a picture never to be forgotten.

The Alaska boat, the S.S. *Yukon*, sailed from Seattle and we were on the boat for 12 days. The experience was in strong contrast to the Honolulu trip but it was intensely interesting. Here again we had a glad surprise and also a disappointment. The ship sailed at nine o'clock in the morning and when we reached the Pier at eight o'clock there was a C.W.C. leader, her husband and adorable three-year-old little girl. They had met a 6:45 train thinking we would be on it and Miss Esther McCullough, that wonderful missionary in charge of the Japanese Home, had a breakfast all planned for us and we missed it because we arrived in Seattle late the night before. Such a disappointment! The Seattle Guilders and Crusaders sent us a huge bunch of the most beautiful gladioli we ever saw and they

lasted all through the trip. The *Yukon* carried freight as well as its 200 passengers and it was great fun getting off at the larger towns as well as the salmon canneries. They are all spotlessly clean and the native men, women, and girls wear rubber coats, boots and gloves so that the sanitation is perfect. They live in rather poor shacks just for the canning season which is about six weeks. Even the children seemed stolid and did not laugh and play. It was a sad sight in many of these cannery villages.

We could not visit our Kodiak mission as it would have involved two weeks for only a one day visit because of poor connections. We did however, make a special effort to see all the Presbyterian missions. The Orphanage at Haines and the Sheldon Jackson School for upper grade boys and girls at Sitka were very fine, and quite like ours at Kodiak. At Wrangell we went to the Salvation Army Post, where the Major gave a most interesting illustrated lecture. They maintain 17 stations in Alaska. At Metlakatla we visited an Episcopal church and heard of their work. It is all similar work, and every teacher and missionary, a young Presbyterian minister and his at-

tractive wife, all with one accord said they love Alaska, the people, and their special work. There was such a difference in the faces of the Christian boys and girls, and those in the cannery villages who had had no Christian teaching. What a difference the knowledge of Jesus makes in human lives! Some of the craft work in the Sheldon Jackson School was most creditable. The girls did weaving and painting, and the boys made furniture. They are good Bible students and great emphasis is laid on temperance.

At Ketchikan we saw Totem poles in the making as well as the finished product. They all have a meaning, some religious, others historical. There are some fine specimens in Sitka.

Juneau and Sitka were the most modern towns and Skagway was full of atmosphere. We were there from 3:30 on one afternoon until 7:00 the next night. Why so long? In order to take on 675 tons of silver ore for Idaho. When we landed at Seattle we also had in our cargo 35,000 cases of salmon, each case containing 48 cans, and 75 tons of frozen salmon. From Skagway we took a side trip following the Yukon Trail of "gold rush" days in 1898 up the mountains, to

Lake Bennett, and it was almost incredible to realize the hardships of those early pioneers and gold diggers. They endured it all for the lust of gold. The servants of Christ have shown greater courage and zest for the love of souls.

We had an unusual experience on the Yukon, a burial at sea. One of the dining room stewards had died in Seattle two weeks before and had requested that he be cremated and his ashes be buried in Alaskan waters which he loved. It was a very impressive service conducted by the captain. I have said nothing about the grandeur of these majestic snow-capped mountains; of the glaciers large and small; of the gorgeous sunsets; the deer swimming across the narrow channel; nor the crisp clear air, but we revelled in all of it.

The Canadian Rockies with overnight stops at beautiful Lake Louise, and imposing Banff climaxed a succession of wondrously beautiful pictures.

With grateful appreciation to my dear Guild Girls,

As ever,

*Alma J. Noble.*

### Mexican Sisters in Fellowship

Here is the lively Mexican chapter in Topeka, Kansas, in a party at Christmas time where they entertained their little sisters. As usual whenever these girls get together, it was a great success. An afternoon of games was climaxed when Santa Claus appeared to the tune of "Jingle Bells" with a gift for everyone. The little sisters liked it all very much indeed, so much so that when the meeting of the Guild came round five little sisters only eleven years old begged so hard to come too, that they were made a part of the group. They did their handwork at a separate table and one of the older girls supervised them. The fellowship of fun became one of worship and service.



*The Mexican Guild, Topeka, Kansas, at their Christmas party*

### Our Authors

Christian fellowship is something which the World Wide Guild believes in deeply and would demonstrate in many ways. The program booklet for teen-age chapters, *Let Freedom Ring*, contains fine study outlines for program meetings, planned on our study books and around the Christian fellowship theme. You will want to use the programs for making your meetings vital and you will sense the high meaning of Christian fellowship as you meet the co-authors, Geraldine Williams and Blanche M. Hodge, state officers in Oregon.

Some of you will be using *Star Trails* as the basis of your program for Guild Vesper Day, December 3rd. It was written by these same two leaders.

Wherever we may meet in our various chapters, and when we meet together in spirit on Vesper Day, we shall be conscious of that host of Guild girls of many races and various national backgrounds which enrich our sisterhood. It is hoped that in many areas Guild Vesper Day will actually be observed by girls of various races and nationalities meeting together in a fellowship of worship. The day can mean for us a beautiful demonstration of that Christian World Fellowship of which we dream and for which we work together.

### Puerto Rican Children Share Christmas

The Juniors in the Baptist Church of Rio Pedras, Puerto Rico, received lovely boxes of White Cross Christmas gifts from friends in America. But instead of keeping the presents for themselves, these boys and girls decided to share them with very poor people they knew about way out in the country.

At a meeting of the Junior Society, they took all the White Cross gifts out of a big box and



*Geraldine Williams and Blanche M. Hodge, authors of "Let Freedom Ring"*

admired them over and over again. Then they all got busy and wrapped every gift separately in pretty Christmas paper. They divided the presents into four equal piles. Then they put into one paper bag the packages for boys of a certain age. Into another paper bag went things for girls of a certain age and so on until all the gifts were

divided. The ministers of three country churches up in the mountains were invited to the *next* meeting of the Junior Society. The fourth package was to go to a new Baptist Church.

Two ministers and the wife of the third accepted the secretary's invitation. They had no idea why they were invited until one of the boys told them about the presents. Three of the children gave the boxes to the visitors to take to the children in their country churches.

When the guests told how poor some of their people were and about the difficulties they had getting to church through mud, darkness, up and down steep hills, the Juniors got a new idea of how others live. They never said a word about being sorry for giving away their presents. The joy of sharing their gifts had given them Christmas happiness.

## Children's World Crusade

### Dear Boys and Girls:

How the days have whizzed by since you came to my office and looked out at New York City from my windows far above the street! Then you were all buzzing with Thanksgiving plans. By now your turkey is digested and your eyes are a-twinkle with Christmas plans.

Isn't this the most beautiful time of all the year? Aren't you almost bursting with secrets? I do wish you could whisper them all in my ear—about the pennies you are saving to buy Mother the painted flower pot, the book-mark you are designing for Aunt Dorothy, and the scrumptious bone you are saving for Laddy's stocking.

I can hear your hammers pounding as you mend broken toys and the swish of brushes as you cover them with a shining coat of paint.

They'll be fine as new for the children in the hospital.

I can see your fingers flying as you cut big yellow stars, fold a paper manger, and paste kingly wise men on their journey across the paper road to Bethlehem.

I can hear your voices chiming as you practice Christmas carols to share with shut-ins Christmas eve. You are practicing for pageants too and I know you are going to be the straightest shepherds, the most solemn wise men, and the sweetest angels that ever marched up the aisle and stood upon the platform.

Then I can smell the spicy fragrance of the ropes and wreaths of Christmas holly, mistletoe, and evergreen that you hang upon your windows, string along the mantel-piece, and wreath around the banister.



Nor have I forgotten the tree, the most important part of Christmas. I'd like to join the lucky boys and girls who go out into the woods to cut their own trees. For months you have been watching the beautiful little evergreen that will just scrape the ceiling in the living room. Now the day is drawing near when you will go to cut the tree and drag it home upon a sled. You and your brothers and sisters will take turns pulling the sled while the rest guard the tree.

Or maybe you live in the city and buy your tree at a market where they sell every kind of Christmas tree imaginable—tall, skinny trees, little perky fellows, and lovely chubby thick ones—a tree to fit any room in the world.

After the tree reaches your house comes the fun of decorating it. Maybe you do this yourself or perhaps you leave it for Santa. Isn't it fun to open boxes of shiny ornaments, red and silver balls that break if you hardly touch them, sparkling silver tinsel, and twinkling colored lights! You pull a splendid red ball out of its bed of tissue and choose just the right branch to hang it on. Then sister hangs a ball. So it goes until the whole tree is decorated and big brother is ready to climb the ladder and put the tinsel star on the tip-top branch of the tree.

Sometime Christmas eve each member of the family sneaks into the room and slips his gifts under top the tree.

Next morning, as you go downstairs, a lovely spicy green smell comes up to meet you and you run the rest of the way to the living room. There stands the tree—so beautiful it almost takes your breath away. It is even more gorgeous than last night, for the warm friendly air indoors has unfolded the branches of the tree. There are heaps more silver and blue and white packages.

As you stand looking at the tree, a warm happiness steals inside you and shivers of joy run up and down your spine. How kind and loving everyone has been! There stands the Christmas flower sent by the lady next door. Hidden under a branch is the box of cookies baked by the minister's wife. There sit huge boxes wrapped in heavy paper and sent by aunts and uncles, cousins and friends who live many miles away. Every single present under that tree was care-



fully chosen, wrapped, and tied by somebody who loved somebody else enough to do all that for them. Isn't it thrilling to find out how many people love you so dearly?

That is why I think the tree the most important part of our Christmas celebration. Around the Christmas tree are gathered gifts which tell us of the love of boys and girls for mothers and fathers, cousins for cousins, and friends for friends. The fragrant green branches rising above the gifts remind us of the love of God which goes beyond the bounds of families and friends,

cities and nations to include all people the world around.

A few days before Christmas last year, I looked from the window of my apartment in New York City and saw a gorgeous big evergreen rising up above a stone wall. Never having seen the tree before, I felt like Rip Van Winkle and rubbed my eyes to see if I had been asleep while the tree was growing. Then I remembered. We live across from International House, a beautiful building where young men and women from foreign countries can live while they study in American colleges. The tree was for them—to help them celebrate Christmas away from home.

All day long I watched the men prepare the tree. Then just at dusk hundreds of little lights flickered on and cast their friendly beams over many city blocks. In the evening the students bundled themselves up tight—for the air was frosty—and gathered around the beautiful tree to sing carols. In spite of the cold night, the spicy fragrance of the tree poured out to us and warmed our hearts. I got the same warm, happy feeling I get on Christmas morn, as I saw the English, Japanese, French, Russian, Hungarian and Greek people singing joyously together around the American Christmas tree. These folks had breathed the Christmas-tree spirit of love so deeply that it had become a part of their lives. It had become so strong that now in America they were learning to study and sing and play with people who may have been their enemies at home.

When we go down to see our tree Christmas morning, let us take a deep breath of the sweetness, beauty, and love that pours out from it. Let us make the breath so deep that it will keep our hands and feet, our hearts and minds busy all the year finding new friends all over the world to love.

As we show our love to children in other lands we can share with them the same warm, happy feeling that the fragrance of the Christmas tree gives us each Christmas morn.

Your friend,

*Emily F. Bergen*

152 Madison Ave., New York, N. Y.

### Winning Book Review for 1939

In the story *Shera of the Punjab*, by Irene Mason Harper, we learn how a little Indian boy, living as an outcast in the Punjab of India, has his whole life changed by becoming a Christian, through the help of missionary work.

The little boy, Nikko, did not like his name, which meant "Little One" and had one of his desires fulfilled when a missionary changed it to Shera, which meant "Lion of Christ." It also meant he had to work very hard as a Christian to live up to his name.

I think it should be every child's privilege to go to a school such as Shera did regardless of race and color. I think the celebration they planned and chose as their theme, "Jesus the Light of the World," was very interesting and appropriate, as Jesus is the light of the world. Shera said he was glad he had seen the light and helped others to see it by bringing knowledge, health, cleanliness, and a Christian way of living to the people.

I especially like this book because it shows just what one small boy can do if he lets his life "shine for Christ."—*Carol Jeanne Burnham*, Age 11, Wathena, Kansas.

### Burmese Christmas Tree

The people of Burma like Christmas so well that they make it last a long time. Miss Grace Maine, one of our missionaries, went to her first Christmas tree celebration on the 17th of December. The last Christmas celebration she visited was on

January 3rd. That's a longer time than most of us have for our Christmas vacation from school.

A group of missionaries go to visit the little villages in Burma to share their programs and be sure they have gifts for everyone.

I'm sure you'd like to know what kind of gifts people receive in Burma. In one town the people are given sticky rice done up in plantain leaves. In several villages they receive plantains. The missionary visitors are not forgotten for they are given plantain, eggs and sticky rice.

The Burmese have a beautiful idea for trimming a Christmas tree. In the little country villages there are no five-and-tens which sell bright colored glass balls. So the people hang Chinese potatoes and other vegetables on the tree for ornaments. I think some of us might like to try that here in America.

When you have a tree at school or church that hasn't any ornaments, it might be fun to trim a Burmese tree with vegetables. That would be a fine idea for a Crusade tree. After your celebration you could take down the vegetables and give them to a poor family for dinner.

What a gay time that would be!

### They Like to Read

Last year these children of the First Baptist Church, Salina, Kansas, won first place in their Missionary Reading. The year before they were first in their state in missionary giving. The lady on the left is Mrs. A. W. Stedman, their leader.

### My Christmas List

How many of these things are on your Christmas list? Take a pencil and check the things you have already done. Then mark a cross beside the things you would still like to do.

1. A gift for mother
2. A gift for daddy
3. Something for brothers and sisters
4. A suet tree for the winter birds
5. Some pictures for the children in the hospital
6. A Christmas card to a child in Kodiak
7. Christmas cards to our special interest missionaries. (Still time to get one to Rev. and Mrs. W. A. Petzoldt, Lodge Grass, Mont.)
8. One of my books or toys for a child who has less than I
9. Some Christmas food for a child who has fled here from Europe
10. A little plant for a shut-in I know

Perhaps your Crusade group would like to do some of these things together. It will make your Christmas twice as merry.



*Crusaders at Salina, Kansas, who won first place in Missionary Reading*

## . THE CONFERENCE TABLE .

### Circles and Circles

By ALICE W. S. BRIMSON

"Circles within circles" is the way the organization of the Woman's Society is often described. But there are many of the larger churches of the Denomination which are grateful for the Circle plan.

The church-I-love-best adopted this plan in the years long ago. At that time women were invited to come together along the lines of their interests. They organized a Musical Circle, an Entertainment Circle, a Domestic Circle, a Giving Circle. Some of these became very successful organizations and continued for years. Some died by the wayside and their members joined

other circles or dropped out. It was a cliquey way of working.

Then came the brave suggestion that all circles be given up and new circles organized. Only those who have done this know how deep-seated and violent was the opposition. Lest some mere man may be reading these words, I refrain from description. But after several years of agitation one tactful leader made the break. This was several years ago.

Recently I was talking with a dear friend on one of those days when it was my joy to be in my own church. Another friend came up to greet me. I started to introduce them, for a few years ago they were friends in different phases of my activity.

"Oh, you don't have to introduce us. We're in the same circle," they replied almost together. How cordially they talked to each other!

"This way of reorganizing our circles every two years is fine," one of them said. "I'm getting to really know so many women in the church now."

"Then you wouldn't go back to the old way?" I queried.

"Never! Our circles are delightful," was the reply.

"I wish you'd give us some suggestions as to what we can do at our circle meetings," one of our Baptist leaders asked me last spring. Perhaps some of our churches have found very satisfactory answers to this problem and would share their ideas with others. If so, mail your suggestions to Mrs. John C. Killian, 1701 Chestnut Street, Philadelphia, Pa.

Of course, as a small group, the circle is adapted to many interest-

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ing activities which the monthly woman's society meeting cannot do. It is true, too, that there is duplication if the circle tries to have such a program as the larger organization can have. To do this discourages attendance at the woman's society, while the whole circle idea is to strengthen that society.

Some circles might be willing to put on a real mission study class for six consecutive meetings. Each circle a mission study class would revolutionize missionary interest in any church. White Cross projects are splendidly adapted to circle groups. Many people believe that this year will bring a revival of Bible study. Why not have a Bible study—a thrilling up-to-date kind of Bible study in each circle. Find one exceptional Bible teacher. Let a leader from each circle adopting the plan, meet with her before the circle meeting and then carry to her circle the study prepared together.

The Christmas season offers a large range of interesting things to do. A symposium on "What to give," a study of Christmas hymns—illustrated, a Christmas book meeting, and many fascinating ways of exchanging ten-cent gifts or better still—packing a box to bring cheer and some Christmas somewhere else.

Whatever you do, make each circle so interesting that no member will want to miss a single meeting. Then make the circle draw women to the woman's society—and that in turn draw them to the church services.

#### TIDINGS

(Continued from page 625)

given in conjunction with the school. An Indian artist supervised the making of the scenery and the school teachers did a great deal of the coaching. Our play was presented Christmas Eve and everyone was much impressed with

it. The attitude of the children was reverent and receptive to the Christmas message.—*Lyle Job.*

#### Bacone College Christmas in the Cherokee Hills

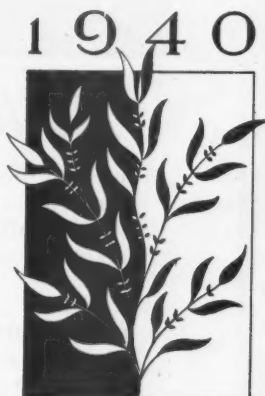
Each year Bacone College offers gifts to children in the Cherokee Hills. Many of these children, of Indian and white blood, would never hear the name of Christ were it not for their teachers. These boys and girls, some of whom do not speak English, at-

tend the government Indian day schools, whose teachers are self-sacrificing Bacone graduates. The children come from desperately poor homes which can scarcely keep the little bodies alive, much less furnish Christmas cheer. So Bacone College has assumed the responsibility of providing a Christmas for them. Some of the things come from generous church groups. Other gifts are made possible through the generosity and industry of our own students. Christmas

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has come to Bacone, for each member of this great family realizes that as he has made a gift to one of the least of these children, he has given it to Him whose birth we honor.—Margaret L. Erickson.

### The Story of MISSIONS Costume

The costume on display in the MISSIONS Booth at Los Angeles was designed by Miss Ada Waugh



Mrs. Helen Crissman Thompson

of the Delaware Street Baptist Church, Syracuse, N. Y., of which Dr. Calvin M. Thompson is pastor. It was the basis of one of the finest missionary programs of the year. Using a white smock as a foundation, articles, pictures and covers from MISSIONS were pasted on the outside. The pill box hat and the basket, also made of MISSIONS

articles, completed the costume. Mrs. Thompson (formerly Helen Crissman) is shown in the picture wearing the costume. It was photographed at Los Angeles. In the program the most interesting articles were presented by discussion and by impersonation. The idea is a good one for you to use in presenting MISSIONS in your church.

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### Christmas Organ Music

Christmas is the musical season of the year, when the Christmas carols are sung at home as well as at church. The family that owns an organ is particularly fortunate at Christmas, for it seems as though Christmas music, all through the ages, has been written expressly for the mellow, sustained tones of the organ. Organ music was a Christmas favorite many years ago when only wealthy families could afford to own an expensive pipe-organ. Today, with the organ operated by electricity, so that even families of moderate means can own one, the instrument is more of a Christmas favorite than ever. With an electric Hammond organ or Novachord in the home (the Novachord is the new instrument which imitates all orchestral tones), the problem of Christmas music becomes very simple. Carol music, familiar to all, lends itself particularly well to the Novachord. No program is complete without "Silent Night" which makes a very good organ piece, and provides striking choral effects. A particularly stirring effect can be obtained with "The March of the Magi Kings," when it is played on the organ, by placing a weight on the "high B" key, so that it sounds all through the piece. This sustained note designates the Star of Bethlehem guiding the three wise men. As the fire grows low on Christmas Eve, and the celebration nears its end, the family organist will play "O Come All Ye Faithful," and, finally, every voice will chime in for the "Hallelujah Chorus" by Handel, which is as enduring as Christmas itself.

### Henry C. Gleiss

The sudden death of Dr. Henry C. Gleiss of heart attack, at the age of 69, while attending the Michigan Baptist State Convention in Lansing on October 17, 1939, removed one of the most vigorous and dynamic personalities in the service of Northern Baptists. He had retired on September 30, 1938, as General Superintendent of the Detroit Baptist Union, after 21 years in that

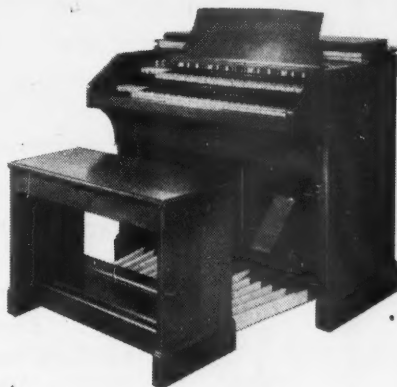
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office. The retirement date coincided with the 50th anniversary of his entrance into the ministry. He was born in Greenville, Texas, March 12, 1870.

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#### Mrs. William H. Leslie

Mrs. Clara Hill Leslie, retired, widow of Dr. William H. Leslie of Belgian Congo, died in Hollywood, Calif., on September 23, 1939. Four

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sons and two daughters survive her. Dr. and Mrs. Leslie had served as missionaries under the Foreign Society for nearly 40 years. Dr. Leslie died on Christmas Day four years ago. Mrs.

Leslie was born in Watsontown, Pa., May 29, 1864. Her preparation for missionary service was taken at the Baptist Institute for Christian Workers, Philadelphia. She was appointed to Banza Manteke under the Woman's Society in May, 1895, and was married to Dr. Leslie of the Congo Mission in 1896. Together they went to open the new station of Vanga, in distinctly cannibal territory. There, faced by great perils and confronted by terrible obstacles, they worked diligently. In 1924 Dr. Leslie's wide and varied services were recognized by the Belgian Government and he was honored with the medal and decoration of the Chevalier de l'Ordre Royal du Lion. In 1928 Mrs. Leslie was cited for the same decoration, a signal distinction as the medal and decoration granted women usually differs.

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## BOOK REVIEWS

(Continued from page 614)

sations of Jesus. The work is an attempt to study these talks to ascertain their help in solving the universal and ever-present problems and perplexities of mankind. Critical exegesis and analysis have been purposefully avoided and the words of Jesus are permitted to proclaim their own practical and spiritual truths. The sane thinking of the author is reflected in this statement, "We talk as though reason is the only power we possess, but we have intuitions, sense perceptions, which give us light, touch and taste. The new birth like the wind, will ever remain a mystery, and its process secret and invisible, but the result will be apparent." Jesus' words have been reverently and intelligently interpreted and applied to human needs. The reader will not accept all of the writer's statements, for at times he will discern that he has not been true to the Greek in favor of his own conceptions. However, he will find the volume stimulating in thought and valuable in source material. (Harper & Brothers; 278 pages; \$2.50.)

**Homeland Harvest**, by ARTHUR H. LIMOUZE, contains an historical sketch of American home missions which have been progressively adapted to changing social conditions. Home missions are probably doing more than any other movement to spiritualize our American democracy, and to awaken the consciousness of men and women to the fact that we are our brothers' keepers. From the time of John Eliot, first missionary to the Indians, to John Mason Peck, Baptist pioneer of the West 100 years ago, the story of the lives and services of devout and devoted men and women is dramatically related. (Friendship Press; 205 pages; \$1.00 cloth, 60 cents paper).



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## WHO'S WHO In This Issue

**Bradford S. Abernethy** is pastor of the First Baptist Church, Columbia, Missouri.

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**Elsie P. Kappen** is National Secretary of the World Wide Guild.

**P. Alfred Peterson** is pastor of the Vega Baptist Church, Alvarado, Minnesota.

**Anna C. Swain** is Vice-President of the Woman's Foreign Mission Society.

**George L. White** is an Associate Secretary of the Ministers and Missionaries Benefit Board.

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## THE FOREIGN MISSION CHRONICLE

*From the cradle to the grave in missionary service*

### BORN

To Rev. and Mrs. L. B. Allen, Rangoon, Burma, September 16, a son.

To Rev. and Mrs. J. Martin England of Bhamo, Burma, August 21, a daughter.

### ARRIVED

Rev. and Mrs. A. J. Weeks, of Burma, May 30, in Vancouver.

Miss Selma Maxville of Burma, June 17, in Los Angeles.

Rev. and Mrs. P. C. Metzger of Belgian Congo, July 3, in New York.

Dr. and Mrs. Harold Thomas of China, July 10, in Seattle.

Miss Ellen Peterson of China, July 20, in San Francisco.

Rev. and Mrs. L. A. Brown of Belgian Congo, July 25, in New York.

Miss Laura Selander, Miss Helen Supplee, of Assam, and Miss Ruth Manley of South India, (daughters of missionaries), in New York, July 28, July 29, August 1, respectively.

Rev. and Mrs. C. Unruh of India, September 27, in New York.

### SAILED

Miss Agnes Anderson and Miss Emily Satterberg, July 19; from New York for Belgian Congo.

Rev. and Mrs. A. S. Adams, August 11, from San Francisco for China.

Misses Viola Hill, Alice Griffin, and Gertrude Waterman, August 21, from Los Angeles for China.

Rev. and Mrs. M. Vincent Young and two children, from Los Angeles, September 1, for Burma.

Rev. and Mrs. Clarence G. Vichert and two children, from Victoria, September 2, for China.

Rev. and Mrs. R. Fred Chambers and daughter, from Vancouver, September 2, for the Philippine Islands.

Rev. and Mrs. R. W. Holm and three children, from Vancouver, September 2, for Assam.

Miss Maza Evans, from San Francisco, September 23, for Assam.

Mr. and Mrs. C. R. Horton, from Los Angeles, September 20, for Burma.

Rev. and Mrs. C. L. Conrad; Mr. and Mrs. W. H. Cummings and two sons; Rev. and Mrs. F. Nelson; Miss Charity Carman, from Seattle, September 29, for Burma.

Miss Jennie Crawford, from Los Angeles, September 2, for China.

Rev. and Mrs. E. C. Brush and two children, from New York, October 5, for Bengal-Orissa.

Miss Ester Nelson, from San Francisco, October 6, for China.

Miss Elma Thorp from Seattle, October 13, for Japan.

### APPOINTED

Mr. and Mrs. Stephen J. Goddard, to China; Mr. and Mrs. L. A. Crain, to Burma, at the September meeting of the Board.

Miss Mildred Mae Dixon, to Burma, at the September meeting of the Woman's Board.

### DIED

Mrs. William H. Leslie, retired, of Belgian Congo, in Hollywood Cal., September 23, 1939.

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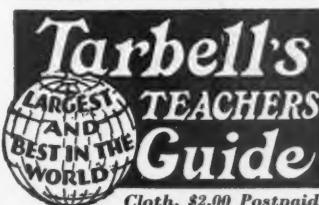
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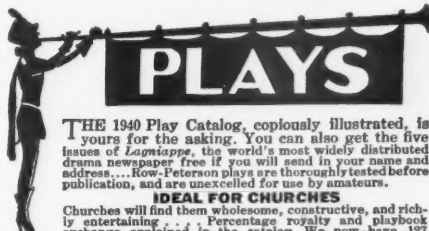
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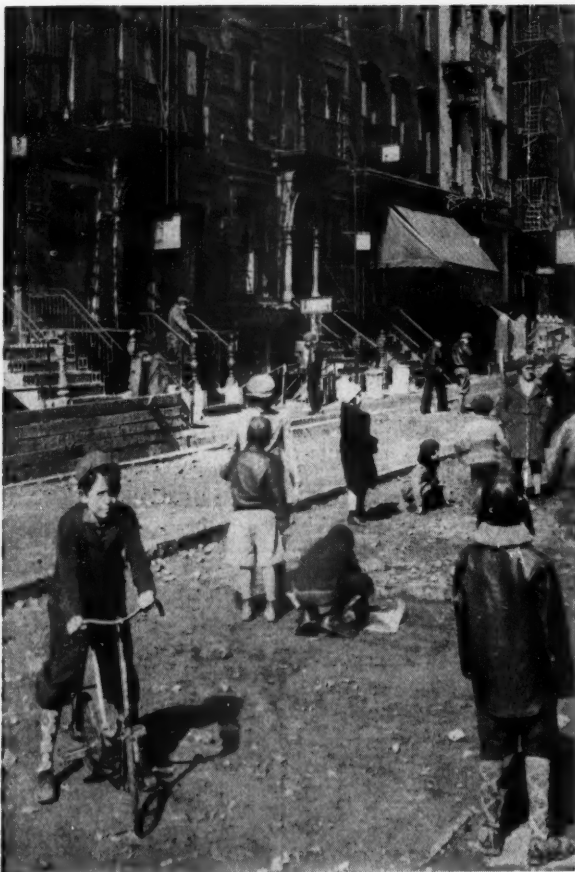
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## *An Open Letter to Baptist Churches*

**S**WIFT changes in the religious, social and economic condition of people everywhere, and the fact that America to survive must be imbued with the Christian faith, make it imperative that Christian groups in all communions engage in simultaneous prayer and meditation in behalf of the multitudes in city and rural areas destitute of religious privileges and in behalf of the missionaries who strive to serve needy communities. ¶ The fact that 17,000,000 boys and girls on the streets of America are without Christian training of any kind should alone cause us humbly and penitently to seek God's guidance to meet the great need that faces the churches today.



¶ The second Sunday of next month (January 14, 1940) has been designated by the Protestant home mission boards as

### **HOME MISSIONS SUNDAY**

¶ May we not hope that Baptists everywhere observe this Sunday and will pray and work and give that America may be won for Christ for the friendly service of the world? Pastors desiring material for preaching on this theme are asked to communicate with either of the following:

**THE AMERICAN BAPTIST HOME MISSION SOCIETY**

23 East 26th Street, New York

**WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY**

152 Madison Avenue, New York

